TO THE MISSIONARIES

Dear Friends:

Recently, in a certain church near New York, the organ's motor gave out during service and the sexton was drafted to pump the organ in the old-fashioned way. For some reason said sexton lost count at a critical moment and the organ stopped, in the midst of the last hymn. Naturally, organist and sexton got together after church — and the organist said to the sexton, "What were you trying to do?" And the sexton replied, "Well, what were you trying to play?" "Why," said the organist, "I was playing *Onward, Christian Soldiers.*" "Oh," said the sexton, "I was pumping *Lead, Kindly Light.*"

This story may well be applied to the men at the front and to their supporting constituency at home. You have been sounding the note of advance for many, many years. We at home have been making progress, though we have had to pump pretty hard doing so. Moreover, some of the progress made has been truly marvelous. Note, for example, how the gifts from the churches for the foreign work have increased from $291,000 in 1919 to $698,000 in 1922; also how the gifts for benevolence from the living during the past ten years have increased 87%, though our church membership has gone forward only 14%. This means that we sextons are not spending all our strength in taking care of church edifices and in burying the dead. We are pumping for dear life.

The real question, however, is this: Shall *Onward, Christian Soldiers* be the hymn of the day, or shall it be *Lead, Kindly Light?* In other words, shall you there at the front set the pace or shall we here at home? Should you slow down to match the movement of the churches?

I say NO! How can you do so and still be true to what you know the peoples of the world need? I never cease to rejoice in the fact that when you are asked to retrench you come back with a stirring appeal for advance. It shows that God is with you and that you are His, heart and will.

No, you must not look to us to set the rhythm of the hymn. It would be fatal to allow a dirge the right of way when a strong, stirring battle song is needed. *Lead, Kindly Light* is a beautiful, expressive hymn — quite useful, in fact, when a man has reached his limit — but it makes a poor paean.

So keep on acting like good organists. Set the pace for us with a grand old martial hymn, and some day we of the churches will provide you with all the help you need.

Frank F. Peel

ANNUITIES

Do you know that a Conditional Gift will provide you an annuity for life?

A Conditional Gift to the American Board of Commissioners for Foreign Missions, or one of the Woman's Boards, is an investment which assures the donor of two things.

First: An annuity for life, and

Second: An assurance that the money which is given will go to help spread the Gospel in foreign lands.

The amount of annuity depends upon the amount given and the age of the beneficiary.

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"I give and bequeath to the American Board of Commissioners for Foreign Missions, incorporated under the laws of Massachusetts in 1812, the sum of dollars."

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Form of bequest to the Woman's Board of Missions of the Interior:

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"I give and bequeath to the Woman's Board of Missions for the Pacific, incorporated under the laws of California in 1877, the sum of dollars."

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What of 1924? You have given the new *Missionary Herald* nearly a year's trial. You know, therefore, the place it occupies in your own sphere of thought and life. We trust that mentally and spiritually you have been broadened and deepened by it.

You doubtless consider the *Missionary Herald* well worth the dollar you have spent upon it this year. We therefore count upon the renewal of your subscription and upon your commending the *Herald* to your friends.

You ask the question, "Can the *Herald* keep up its pace?" We reply, "Yes, if the thousands of our subscribers renew their subscriptions."

Will you not sit right down now and renew YOUR subscription? We need it now.

Please fill out the blank below and mail money and subscription at your earliest convenience to Mr. Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

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THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE BOARD IN SPRINGFIELD

OCTOBER 19, 1923

The 114th Annual Meeting of the Board will be held on Friday, October 19th, in the First Church, Springfield, Mass., in connection with the meeting of the National Council.

In Council years our gathering has to be fitted into a very closely compacted plan. A separate meeting three days long, such as ours usually is, never seems to be quite long enough. It always leaves a "moreish" feeling upon the part of friends attending the sessions. To compress it into one day may look to them most disappointing.

As the program is shaping up at this time (September 10) the surprising discovery is how much can be put into three sessions with a total of eight hours. It requires a different arrangement from that usually followed. Instead of a geographical grouping of the speakers from the various missions, there is to be a topical arrangement. This will also give originality and freshness to the program.

Two topics will be the features of the morning session. The first is *The Advancing Church in Mission Lands,* especially the remarkable progress not alone in the establishing of churches themselves but the gradual entrance of native control. Missionaries from India, China and Japan will present this topic. The other theme is a study in contrasts, *What Now in Turkey?* Two missionaries from that land will draw the picture which is sure to be of compelling interest.

In the afternoon session two more topics are to be handled. *The Christian Burden of Needs Unmet,* with Ceylon, Africa and China missionaries to the front, will be the story of the superb and commanding opportunities which are always weighing down upon the missionaries. And then by way of contrast again missionaries from Africa, India, China and the Near East have been asked to tell of *The Bitter Cost of Retrenchment.*

These topics are to be followed by *The Statement of the Prudential Committee.* What is to be the main content of that statement? Success never before equalled! Adequate financial resources never so uncertain! What shall be the answer? A period of open discussion from the floor is offered for those who have "light and leading" on these most critical subjects of the entire day.

Whatever the mood of the closing hours of the afternoon, in the evening the program moves up again into the region of optimism. *The Incentives of Great Success* as seen in Japan, India, China and In the Work for Women will be presented by four missionaries. A platform address by a speaker of national significance, the presentation and recognition of new missionaries, and the President's closing words will bring to an end a meeting which is bound to be, even though only for a day, one of the most significant ever held. Come and share the day with us, if possible. If you cannot, do not fail to think of the meeting and pray for a great blessing upon it and from it.

CAST DOWN BUT NOT DESTROYED

The work of the American Board in Turkey has not been destroyed, although it has met with disaster.

The work of Jesus Christ was not terminated when he had been betrayed by one of his disciples, denied by another, forsaken by all, and crucified by Roman soldiers.

The early Church was not destroyed when the powerful emperors of Rome in close succession arrayed against the infant Church all the forces of the Empire, backed by enraged jealousy and implacable hatred.

The Christian Church in the island of Madagascar was not destroyed when the hostile queen brought against the Church and all Christians the imperial persecuting forces apparently so successful that no visible indication remained of a vestige of Christianity. At the death of the persecuting queen, it was found that the church membership had doubled during the period of persecution and martyrdoms.

Christianity in China was not destroyed and the efforts of a century of Christian missions wiped out when the Empress Dowager essayed with the agencies of government under her control to eliminate from the Empire all foreigners, and especially the foreign religion. Hundreds of missionaries and missionaries' children and tens of thousands of Christian Chinese were put to death. Subsequent history shows that this was but the beginning of the Christian conquest of China.

In all history persecutions have scattered believers who went into exile preaching the Gospel. Apparent physical defeat has again and again proven but the beginning of a new era of spiritual advance. Barriers to Christian progress have repeatedly been burned away by the fires of persecution. New doors of opportunity have been opened by the shock of the forces of evil in their destructive onslaught. By the blood of martyrdoms the Church of Jesus Christ has risen from the ashes of its destruction into a new physical and spiritual resurrection.

The work in Turkey has been swept as with a besom of destruction, but we can even now see tokens of new life and power and of possible opportunities not before realized. We do not attempt to explain the providences that have produced present physical conditions; they are beyond the reach of the human mind.

We turn to history for our encouragement, to the promises for our assurance, to the God of missions for our spiritual equipment, and to the command of our Lord Jesus Christ for our marching orders.

That which is seen is temporal, but that which is unseen is eternal.

THE AMERICAN BOARD'S FISCAL YEAR

THERE are so many thousands of American Board friends eager at this time to know the result of the effort to close the Board's fiscal year without deficit that some word should be published in this number of the *Missionary Herald*, even though final figures are not in hand as we write this (Sept. 10).

We know enough to report a remarkable response to the special appeal sent out this summer. The threatened deficit of over $90,000 has been reduced to a figure low enough to prevent the disaster in full that was so feared at the beginning of the summer. There may still have to be a serious curtailing of the work because of an increment to the total debt of the Board, but certainly this will be little compared with what seemed certain but a short time ago.

Needless to say this exhibition of loyalty on the part of the great family of friends that the Board is blessed with will prove a tremendous uplift to the missionaries and to their native Christian associates. Will it not also react favorably upon the churches at home, encouraging the latter to redouble their efforts in behalf of the Apportionment Plan?

For the very latest our readers should turn to the American Board's Home Base section in this number.

JAPAN'S SORROW

IT is too early to report the extent of the loss to mission property by the destructive earthquake in Tokyo and Yokohama which occurred on the first day of September. The American Board made inquiry at once by radio and received reply on the 6th from Secretary Cobb that there is no cause for anxiety regarding American Board missionaries in Japan, as all are quite safe. The American Board property loss will naturally be slight, as neither Tokyo nor Yokohama has been for years a mission station of the Board. The Board has one residence in Tokyo which has been occupied for some years as the headquarters of the American Board missionaries studying in the Language School. Rev. Jerome C. Holmes, a missionary of the American Board, is principal of the school which was not in session. So far as reported at this writing, no missionary life has been lost, and the loss of life among foreigners and Japanese has been apparently less than has been reported.

RELIEF MEASURES

A conference of Mission Boards having missionary work in Japan was called in New York on the 6th inst. by the Committee of Reference and Counsel, in which the subject of relief was considered. The body favored recommending the formation in Japan by the missionaries of a single relief organization to coöperate with the Red Cross and other relief agencies. Experience in the Near East and in China under somewhat similar conditions has demonstrated the importance of engaging in relief work those who know the people, the country, and the language, and who are in sympathy with and are trusted by the people of all classes.

The American Board is ready to receive and forward through its missionaries any contributions for relief which the readers of the *Missionary Herald* may make. There is no doubt that all the missionaries will know of many individual cases of great distress which they will be able to relieve but which will hardly come under the general regulations of the relief organizations. The response to the Red Cross appeal has been most commendable and demonstrates the fundamental principles of our Christian faith, the oneness of the human family, and the depth of Christian sympathy in times of great distress.

GOING FORWARD

The American Board work will go on as before, since no center of its operations has been disturbed. No word has come as to loss of the Kumiai churches in Tokyo and Yokohama. It is not improbable that some of the church buildings are in ruins. Some of these churches were notable for their comprehensive plants and wide activities, and the Kumiai body will need help from abroad to rebuild and to reestablish the work which has suffered such a severe blow.

One would not care to declare which will receive the greater blessing, the suffering people in Japan who are aided in their distress, or the people of America who respond to the generous impulse of their heart and liberally give for their relief.

EARTHQUAKE, FIRE, AND—THE STILL, SMALL VOICE

JAPAN has learned many lessons from its earthquakes. It will do so in this case. As in the past, so in the present the Japanese will quickly recover their equanimity and repair their losses. Tokyo and perhaps Yokohama will rise more beautiful, more attractive, more practically efficient than ever before. Perhaps people will crowd into that section in even greater numbers. Thus will Japan show a characteristic self-sufficiency born of centuries of conquest over the forces of nature.

Yet for the first time in their history the people of Japan are conscious of the inspiring fact that their suffering, their struggle, is not theirs alone. They feel as they never have before a new, powerful presence among them,—the world's sympathy and love. This did not come in the earthquake or in the fire; it came just afterwards in the form of telegrams and letters of friendship from all parts of the world, and in boat loads of grain and clothing and other material help for the sufferers from America, England, and other lands. Thus will the Japanese know what Christian Brotherhood means; —and will not many take this to be the still, small voice of God Himself?

THE OCTOBER ENVELOPE SERIES

ONCE in a while we like to devote the Envelope Series to a thoughtful presentation of a subject of great moment to the Christian missionary movement throughout the world. In this case we have selected the struggle that the private institution is ever having with the educational systems under government control. Japan is the typical field of operation. What goes on in that country is likely to be enacted as history in other fields. What the missionaries of Japan have won, the missionaries of other countries will win, though the struggle may not follow exactly the same lines or result in the same detail.

We believe that in this monograph of Professor Lombard's on "Liberal Education in Japan" we are giving our readers an opportunity such as they would not ordinarily have. The manuscript has been prepared with unusual care; it is based upon many years of observation and experience in educational circles in Japan; it is well worth reading. We commend the number particularly to those who are studying Japan this year and to all students of missions.

A CORRECTION

WE regret that a mistake has been noted in the comparative budgets given on page 385 of the September *Herald*. In the W. B. M. I. columns the figures for Supervision of Field Work should be $3,565, and for Treasury and General Expense, $13,925.

KEEPING STEP

BY GEORGE L. CADY

DEMOCRACY can never have faced a severer testing than when it attempted to take free-born, independent citizens accustomed to walking as they pleased, and to train them into an efficient army, all catching the rhythm by keeping step, all with each and each with all. This was accomplished during the great World War, but not without serious sacrifice of individuality.

Can churches democratically organized, holding tenaciously to their individual independence, accustom themselves to such unity of coöperative effort as shall result in approximating the efficiency of more centralized organism? Can state organizations maintain their sovereign rights within their states and yet find strength and victory through coöperation in a National Program?

Within the states the independency of churches has found strength in coöperation and yet they remain free. Will the states now take one step forward and coöperate in a National movement and at the same time keep a joyous freedom of their own?

A pertinent parallel is found in Beveridge's "Life of John Marshall" as he follows the struggle of those individualistic colonies before they found strength in unity and freedom in diversity. Those first years have well been called the critical period of our national life; it was not certain whether we were to be a union or a loose and useless conglomeration of separate sovereignties. How fortunate that Washington, Hamilton and Marshall won out!

In the Congregational churches there have come two significant answers to this question, viz.:—

1. *The National Societies.* Nothing could be more individualistic in independence than these boards. Their historical background, which must ever be cherished as including some of the very finest achievements of the denomination, made this inevitable; but no one who has been close to the National Program in recent years can fail to have noticed the splendid coöperation which they have shown in the united program under the Commission on Missions. Again and again one has sacrificed its individual interest for the sake of their common welfare.

2. *The State Conferences.* Perhaps the most significant movement in Congregationalism during the last five years is the growth of the state organizations. Through their efforts have come an integration, a unification of Congregational forces which have marshaled them all for definite and laudable success. Under that organic leadership it was inevitable that emphasis should have increasingly been placed upon worth-whileness of the State Conference. But when challenged by a National Program, not for themselves alone, but for the world-wide movement, they caught the vision and the national rhythm and are keeping step—*all for each and each for all!*

Already, formally by the State Conference itself, by the State Boards, or informally by reference to local associations, the plan of campaign outlined by the Commission on Missions for the fall of 1923, has been adopted by 28 states, the southeastern section and the colored churches. Several other states will use the plan in part. In Southern California, under the efficient leadership of the State Board, practically all the churches have an Every Member Canvass with gradually increasing gifts. In most of the states the plan is under way with committees at work.

With such coöperative unity, the promise of an increase of the means of carrying on our world-wide work was never brighter.

HAS IT BEEN WORTH WHILE?

By HORATIO B. NEWELL

FIFTY years ago there was a population of probably 30,000,000 in Japan, mostly agricultural; now there are 60,000,000, and largely industrial. Fifty years ago Japan made her first foreign loan of two and a half million dollars, against great popular opposition; now, while her foreign indebtedness is $700,000,000, her credits to other nations amount to $800,000,000. The fortunes of the late war converted her from a debtor to a creditor nation. Fifty years ago the public edict-boards against Christianity had just been removed (1873). This edict read, "The evil sect 'Christian' is firmly forbidden, as heretofore." These boards had been set up in the most conspicuous places throughout the land, and represented the deep-seated prejudice of centuries. Now there is a Christian population of 255,000, including men and women from all ranks in society, gathered into more than 2,000 churches, both Catholic and Protestant. This means that one in every 235 of the total population is connected with some church. If Protestant statistics only are mentioned, there are 145,000 members in 1,500 churches, or one in 415 of the population.

SOME STIMULATING CONTRASTS

Only thirty-five years after the edict-boards were removed from public sight, there appeared before a great audience in Tokyo, met to celebrate the semi-centennial of Protestant Christianity in Japan, a man who had been connected with five Japanese cabinets, two of which he himself had formed—Premier Count Okuma—and in a memorable address he said among other laudatory things: "I came in contact with and received great impulses from some of the missionaries of that early period. One was my teacher in English and History and the Bible. I can never forget the great and virtuous influence of that man. In everything he did his Christlike spirit was revealed. . . . Only by the coming of the West in its missionary representatives, and by the spread of the Gospel, did our nation enter upon world-wide thoughts and world-wide work."

Those early pioneers would hardly have dared, in their most optimistic dreams, to have prophesied that in less than fifty years they would be having as a champion one who was so signally honored by his Emperor and by his fellowmen.

Fifty years ago there was no word in the language to express the idea of *Freedom*, and a new word had to be coined. Now that word is on all lips, and what at first seemed a strange combination of terms, *Religious Liberty*, is written into the national constitution.

Fifty years ago such a thing as a meeting of children for religious instruction was unknown. Now there are 3,000 places where each week 185,000 children gather in Christian Sunday schools, and the

A SUNDAY SCHOOL RALLY IN OSAKA, JAPAN

Can one ask for better evidence on the direct and indirect influence of Christian missions?

THE JOINT COMMITTEE THAT WORKED OUT THE PLAN OF AMALGAMATING THE EVANGELISTIC EFFORTS OF BOTH MISSION AND CHURCH

Mr. Nishio, the Secretary of the Kumiai National Council, is in the upper center with white vest. Dr. Pedley, Field Secretary American Board Mission, just below. Other missionaries are (left to right): Mr. Olds, sitting, Mr. Hall standing behind Mr. Olds, and Dr. Newell at extreme right.

term "S. S." is as well known there as the term "Y. M. C. A." is here.

Then, it would have been quite impossible to obtain from the Government a permit to establish a Christian school. Now there are 350 such institutions of all grades, from kindergarten to university, with an enrollment of about 30,000 pupils. In this educational development the American Board and the Kumiai churches have had a great and honorable part. The Doshisha school at Kyoto in the providence of God was made possible in 1875 by the peculiar relations of Mr. Neesima to his Government, and the splendid backing given by the American Board to his enterprise. Beginning that year with eight pupils, Doshisha today numbers nearly 3,000, in all departments. Kobe College for women is also a child of the American Board, that got its start in the same year with Doshisha, having five pupils then, and an enrollment now of nearly 600.

That the Board has played a foremost part in the religious and educational development in Japan can be seen by a glance at the total results of the work of more than fifty religious bodies now actively engaged in work here. Of the total of about 145,000 Protestant Christians today, 24,000, or one-sixth, are members of our Kumiai churches—not counting the 9,000 in our churches in Korea.

Of the 185,000 children in the Sunday schools, 24,000, or one-eighth, are gathered in our 270 schools. Of the 30,000 pupils in Christian schools, 4,500, or one-seventh, are in schools in connection with our work. And this in spite of the fact that the total number of workers in evangelistic and educational lines is but one-twenty-seventh of the whole body thus engaged in Japan.

WE HAVE WON A PERMANENT PLACE

It is one of the deplorable facts that both the mission and the Kumiai churches are undermanned. But the above summary indicates that those who are on the field are giving a good account of themselves. And they will continue to do so, for all are convinced that Congregationalism has now, as heretofore, a distinct and necessary message to the thoughtful and discriminating minds of that land; and no missionaries are more heartily welcomed there than those who come accredited by the American Board.

One of the cardinal principles of the Japan Mission has been from the first to coöperate as far and fully as possible with the Japanese brethren. The carrying out of this principle has brought its ups and downs in various experiences, as is natural in the getting together of East and West; but the result has been a constantly growing mutual confidence and respect, harmony, and coöperation, which doubtless points to the ultimate integration of all our work in that land.

One of the greatest forward steps in the history of the mission was taken last year, when after over a year of mutual consultations a plan of union in all evangelistic work was unanimously agreed upon by both the mission and the Kumiai body, ratified at their respective annual gatherings, and sanctioned by the Board. This plan is now in successful operation since January of this year. All plans made and all funds used for church extension in every part of the land are now in the hands of a Board of Directors, made up of members of the Kumiai churches and of the mission. The old distinction between Kumiai churches and mission-supported churches is wiped out, all now forming one homogeneous body, with

equal rights, duties, and responsibilities. All missionaries of the American Board who are engaged in evangelistic work, and who are members of any Kumiai church, are now eligible to any office in the gift of the churches or of the Annual Conference.

Other missions are watching this experiment with varying degrees of interest. One man remarked, the day I took steamer from Yokohama, "You are forcing all the rest of us to adopt practically the same methods." To which I could only reply, "May the Lord hasten for you that day of great joy and satisfaction!"

* * * * *

Japan is yet far from being a Christian nation. She needs today as never before the helpful hand of a sympathetic spiritual friend and guide. In the midst of present-day violent economic changes, intense economic pressure, growing financial strength, and serious congestion of population, the moral and spiritual forces of the nation as a whole are at low ebb. Perhaps no nation on earth today is face to face with problems so many, so complex, and so heart-searching.

While industrialism is driving her forward at a constantly accelerated pace, the consequent social unrest is loosening the ties that have heretofore bound her to ancient custom and religious tradition; the new freedom is being interpreted largely in terms of license; the growth of democratic ideas is putting great strain upon the national character; atheism and materialism are replacing the idols of the old pantheon; and the social and religious, if not the political structures, are feeling the strain.

Japan needs a friend. If it is true that old friends are best (and I believe it is), all this points to the necessity of a continuance of the friendship of the American Board for Japan that the past half century has proved to be genuine and helpful, and that is gratefully acknowledged as such by the great body of Christians there, who, in common with many outside the Christian ranks, still look to America as their truest guide and friend.

THE AMERICAN BOARD AND CONSTANTINOPLE

BY A MEMBER OF OUR MISSION

A LONG residence in so perplexing a place as Constantinople disqualifies one for prognostications as to its future. Too often has history belied all forecasts, and besides, to one who believes that the future is in the hands of the King of kings, the ultimate victory of right and righteousness is of far more consequence than the thrill of any particular overturning.

The American Board has today in the Queen City of the East several enterprises that will in all probability continue their creditable career, and should be strengthened as powers for good. One is the Treasury Department of the Turkey Missions, including the Purchasing Agency and the diplomatic work. Under the able supervision of W. W. Peet, LL.D., these have for forty years been the admiration of all who could follow their workings. No one today seriously contemplates the removal or discontinuance of this branch of the service.

Another department centering here is that of Publication. For several years the output of Christian literature has been greatly curtailed by war restrictions, censorship, high prices, the dislocation of the purchasing public, and other causes. During the past year hardly a thing has been issued, in any language. But every one recognizes this as utterly abnormal. In the nature of things Constantinople will soon again become the source of a stream of helpful literature, in Turkish, Armenian, and Greek. Practically all censorship restrictions have been removed with the end of war; and there is a marked increase in demand for books and periodicals. Here, too, we have a wonderful future.

In the educational line, there are here four institutions that have all flourished beyond expectation during the uncertainties of the past year, and that have secured the recognition of the new government of Turkey. These are: the Gedik Pasha School for boys and girls of all nationalities, a day school with a long history of continued existence in the heart of the city; Bithynia High School for Boys, also international, which has reopened here after a break of some years, before which it was at Bardizag; the American High School for Girls, now at Scutari, which in a sense is the successor of the Adabazar School, and has only Armenians; both these two have boarding as well as day pupils, and all three prepare for college. The fourth is the newly organized School of Religion, which during its first year has had two Greek students, four Bulgarians, seven Armenians, and eleven Russians, all preparing for definite Christian work among their own peoples. Space forbids further details as to these schools; but there is no reason for doubt as to the possibility or the desirability of continuing all of them in future. They have official status; despite many difficulties they all have surprising attendance; there seems no impossibility of securing the needed teaching force; and certainly to close up any one of them would be a calamity. Nothing in the local situation would seem to necessitate such a step. They are all increasingly needed.

The time has long since passed when evangelistic services were possible only in the homes of the American missionaries, or when they alone were fitted to conduct them. Four regularly organized evangelical churches have for years carried on their own work, asking missionaries to preach on occasion, but bearing their own responsibilities and conducting their own affairs. The members of these are

largely from the Armenian and Greek population of the city; so that when doubt arose whether these nationalities would be allowed to stay in the city, this involved vitally the future of the churches. But the decision is, that the somewhat more than 300,000 Greeks and 100,000 Armenians may remain; so that evidently these churches have a mission for the future. And missionary coöperation with these independent native churches is at least as deeply desired and essential as it has been for the past forty or fifty years, if not more so.

Individual work for individuals, social service, coöperation in civic welfare efforts, and other activities of the Constantinople missionaries will not here be elaborated. But enough has been said to indicate how essential and how natural is the continuing of mission work here.

For nearly a century Constantinople has rightly been regarded as the peculiar responsibility of the American Board. With the exception of the Jewish field, no other of the great Boards has taken up work in this metropolis. A large population also lies within easy access of the city, in the surrounding provinces, for whom no other Board is responsible. And while touring work was stopped by war conditions, the return of peace is likely to open wide these doors again. The very thought of withdrawal from Constantinople at this time would be treachery toward these people who need us.

Rather must we turn a statesmanlike and searching look at the new opportunities. We are face to face with a people whose weakening hold on their ancient faith threatens the danger of utter irreligion. We are watching the effort of a government to impose the prohibition of the liquor traffic—a field that challenges our sympathetic coöperation.

In a brief period, it seems likely that the Near East Relief may withdraw from its humanitarian work in the city and country; cannot our mission organization benefit by inheriting the good will it has earned, and keeping up in some form the effort it has so splendidly carried on?

Whatever may be the political future of Constantinople, the challenge to Christ's ambassadors seems to persist; and certainly the immediate outlook is for increased opportunities and for greater usefulness. "A great door and effectual, *and* . . ."

A MISSIONARY HONORED

AN unusual furlough opportunity came to Miss Isabelle McCausland (I.), of Kobe College, in the shape of an invitation from Sherwood Eddy to take part in an international seminar of about forty leading social workers, held in London in July. They listened to the best minds in all England on social and labor problems; Lloyd George, Arthur Greenwood, Maude Royden, Bernard Shaw, Margaret Bondfield, Ramsay MacDonald and others addressed them and discussed vital questions with them; Lady Astor invited them to dinner and told them how she won her fight for the bill prohibiting the selling of liquor to minors (a reform in which, it seems, Japan beat England by one year!); they had special seats in the House of Commons during a Labor Party debate.

On her way through Europe Miss McCausland seized every opportunity to observe social experiments. "I talked, in Port Said, with that wonderful Frenchwoman who is doing so much fine work in the saving of girls from exportation and exploitation through that dreadful port, and in Jerusalem I visited a blind school run by the Jews and a Christian prison for women, and both Y. M. and Y. W. plants and the American Church. In Italy I saw several student hostels and some factories, and lived in the Y. W. dormitories; in Czechoslovakia I visited a social service training school such as I hope we may have some day in Japan, and that wonderful student hostel where 5,000 students are fed and housed who built their own dormitories with their own eager hands (many of them are Russian and Ukrainian refugees); and I talked with both American and Japanese representatives at Lausanne and at Geneva, where Dr. Nitobe, of the League of Nations Secretariat, was most kind to me, and his wife invited me to a dinner party at their suburban hotel, to meet some of the League folk; and in Paris I went to a Sorbonne students' meeting addressed by John R. Mott, and stayed, there, at the Foyer Internationale and talked with many girls studying to be nurses, doctors, musicians, artists, etc."

"P.S.," she adds in another letter, "I had a wonderfully interesting experience yesterday visiting a coal mine in Wales with the president of the Pennsylvania State Federation of Labor (Mr. James Maurer) and a nice home missionary working in the Wyoming coal fields district, both of them attending this seminar of Sherwood Eddy's.

"You remember I went down into a Japanese coal mine last Christmas vacation, and now it is one of my biggest hopes to help with what propaganda I can to get the 100,000 women of Japan out of her mines, so I begged this opportunity of seeing the industry over here and have already made an appointment with Mr. Maurer to see both hard and soft coal mines in Pennsylvania.

"It isn't fun—they dropped us 2,000 feet down (it was only 1,000 in Japan!) but working conditions are so *much better* here, and the mines much cooler and drier, and no women (of course) are at work here in these industries."

Miss McCausland will study both in Europe and in America this year, in preparation for training her Kobe girls to help in the Christian solution of Japan's social problems.

DOCTOR VAN ALLEN, OF MADURA[1]

A CABLE MESSAGE of one word, received from the Madura Mission, India, August 29, when decoded read, "We regret to report the death of Frank Van Allen." The brief and colorless dispatch requires still further translation before we get its full significance; for it records the passing of one who for thirty-five years has been the outstanding man in medical work of the large Madura Mission; and who through those testing and burdened years revealed a truly heroic figure.

Dr. Van Allen's life work was done at Madura. From that center and with the Albert Victor Hospital as his base, his ministry of healing has blessed a wide area of Southern India and a countless multitude of her people. Early in his career he felt the need of something better than the little old hospital which he found there. Four years after his arrival he began to plan for a new building. Winning the interest and help of a generous rajah and of some wealthy Indian bankers, he made a good start in securing the needed funds. Such was his charm and enthusiasm and such the prestige of his work, that gifts came to him whenever he turned to appeal. A commodious, well-appointed, and really beautiful hospital was achieved, and *it was built with funds raised entirely in India.*

LAYING CORNER STONE OF NEW MATERNITY HOSPITAL AT KODAIKANAL, INDIA

Dr. Van Allen, with cane, in the foreground

To the friends and the funds gained on the field Dr. Van Allen was fortunate in adding the affection and aid of loyal hearts in the United States. The Congregational Church in Glen Ridge, N. J., of which Dr. Clarence H. Wilson is pastor, has been for many years his constant and admiring supporter. His gratitude was overflowing for the generous help that came to him both from the land of his birth and that of his adoption.

It might seem that Dr. Van Allen had a missionary life freed from the ordinary measures of care and trouble; yet he was forced to bear heavy and unyielding trials. In 1911 Mrs. Van Allen, his devoted and adored wife, died after a day's sickness of cholera, caught while aiding him in a time of malignant epidemic; and for the twelve years since he has carried on without her by his side. Of the three children, on whom he seemed to pour both a father's and a mother's affection, he was able to welcome one back to the work for India and for Madura; his desire for the presence of the others was a daily longing.

And in these last years he was forced to endure what seemed at first an unbearable blow. In operating upon a patient he became infected with a revolting and incurable disease, with which he knew he must wage a losing fight. With a calmness, unnatural to his eager temperament, he adjusted himself to the new demand, set his house in order, planned for the future of the great hospital he had carried so long, and, doing day by day the full amount of work his lessening strength would permit, held on till his successor came; and after that, till Dr. Wilder could qualify, through language study and adjustment to Indian conditions, to take over with this year, 1923, the heavy task.

Then the unfaltering "Doctor Van" removed to

[1] Frank Van Allen: born Dubuque, Iowa, January 10, 1860; was graduated from Yale: (College, 1885); (Divinity School, 1888); (Medical School, 1887); ordained (West Haven, Conn., May, 1888); married (Harriet Adelia Gurnee, September 12, 1888); sailed to India (October 13, 1888).

ALBERT VICTOR MEMORIAL HOSPITAL, MADURA CITY

the outlying station of Melur, with its quiet, unoccupied bungalow, "to end a long and busy life in bringing cheer and a measure of brightness into the lives of those poor people who dwell in a thick heathen atmosphere. . . . Of course I can never be anything but a doctor; I must have a small stock of medicines in hand. . . . Round Melur there are about thirty villages where Christians live."

So we think of him closing his ministry after the manner of the Great Physician, who without hospital or apparatus gave himself to the sick and suffering whom they brought to him.

Two beneficent memorials of the Doctor, creations of his brain and heart, adorn the heights at Kodaikanal, where the South India missionaries foregather for their rest time: an operating room and a maternity hospital, fit, adequate, attractive, having a superb location and rendering their grateful service in hours of need.

Alike in the crowded city of Madura, with its commanding hospital, and amid the colony of his friends and associates at "Kodai" in the hills, "he being dead yet speaketh."

DR. TRACY FINISHES HIS COURSE[1]

THE Madura Mission suffered another loss in the death on August 4 of Rev. James Edward Tracy, D.D., for forty-six years a member of the mission, and for the past few years, when failing health made it important for him to live at Kodaikanal, the superintendent of the Sanitarium there, and with Mrs. Tracy supervisor of the Gospel work in that district.

Born of missionary parents (Dr. and Mrs. William Tracy), he learned the Tamil as a boy and spoke it with remarkable facility. He was a preacher of rare ability and had a special gift for selecting and training boys suited for positions of leadership and responsibility when they reached maturity.

A letter from Mr. Banninga, written just after Dr. Tracy's death, says: "Probably those who knew Dr. Tracy best will value him most for his personal friendship. . . . Those who entered into that intimacy received a richness of fellowship not often found in this world, and Dr. Tracy numbered among his friends many of the leaders in Christian missionary activity in South India. . . . He was a man not only of high intellectual gifts but also of deep emotional qualities. Many who had to pass through deep sorrow will remember most gratefully the consolation that Dr. Tracy was able to bring them."

A couple of years or more ago Dr. Tracy suffered a paralytic shock and for some months had been failing in strength. Dr. Evelyn A. Rider, who had been in charge of the Uduvil Hospital in Ceylon, during Dr. Curr's furlough, was asked to go to Kodaikanal and take charge of Dr. Tracy in his last illness. In writing of him Dr. Rider speaks of his kindness, patience, and thoughtfulness while he was confined to his bed, and says: "It has been a rare privilege to be with him. I have seen the Doctor's deep emotional nature and his extreme sensitiveness. His liberal, unselfish spirit has shone out in a wonderful way. Knowing him is the brightest part of my short time here in India."

[1] James E. Tracy; born Pasumalai, India, July 4, 1850; educated, Williams College (1874), Chicago Theological Seminary, and Union Seminary (1877); ordained, Williamstown, Mass., June 27, 1877; married Fannie S. Woodcock, August 1, 1877; sailed September 1, 1877.

On the Sunday morning (July 29) before the Doctor's passing, he wanted to have celebrated at his bedside a communion service. Dr. Rider says: "Mr. Stanley Vaughan and Pastor Santiago were in the sitting room next Dr. Tracy and he asked me to send for Pastor Santiago. When he came in the Doctor took his hands in both his own and kissed them again and again, while Mr. Santiago, kneeling at the Doctor's side, also kissed the Doctor's hands, the tears flowing down his cheeks. Then Dr. Tracy asked me to bring the things, as he wanted to have the communion service.

"We called Mr. Vaughan, Mr. Matthews, and Mrs. Tracy; the Doctor motioned to Mr. Santiago, who prayed in Tamil and passed the bread. Mr. Vaughan prayed in English and passed the cup. Mr. Matthews prayed and then came the *real* prayer. It had been hard for him to speak clearly for several days, but as Dr. Tracy prayed he spoke distinctly."

It was an intercessory prayer, not for himself but for the Indian Church for which he had given himself and for all Christian workers "that they be faithful, upright, and loving and give themselves in glad service for God's Kingdom." After the prayer Dr. Tracy asked that the elements be passed to the servants gathered in the doorway, "so that they may feel a bond of union between them and us."

When it was known that the Doctor had died, a request came from the Indian Christians that they might pay honor to Dr. Tracy, so the first service was held at the American Church under the Indian pastor, and the building was filled with friends who had come to show their affection for him.

A little later, in the sitting room of his home, the service was held, at which most of the missionaries from Madura and the friends living in Kodaikanal were present. He was buried, by special permission of the municipality, in the old cemetery in the center of Kodaikanal; closed these many years, and for which he had lovingly cared while he lived near it.

MY FIRST SUNDAY IN AFRICA

By Dr. MARY F. CUSHMAN[1]

I AM in Dondi, for I have not yet reached Ochileso, where I hope to spend my second Sunday in Africa. The day is beautiful, fresh, and lovely like our late June. The rains have begun so that vegetation is lush and flowers abundant, but the last few days have been pleasant. How the birds sing! All strangers to me, but many showing their family relations to feathered friends at home. The red sandy-clay soil and gray granite rocks are in pleasant contrast with the green grass and trees, all studded with bright blossoms. The table-land is rolling and broken by lovely valleys and water courses.

My eyes opened in the guest room of Mr. and Mrs. Sidney Dart's house, homey and pleasant. The white plastered walls run up to the eaves, and the ceiling is burlap stretched across the tiled gable. The floor is square burned tile with native mats, pretty and unusual with their dark bark strips about two inches wide, woven with the bright filling of finger-wide jointed reeds. The windows look north, west, and east, with inward opening casements and simple

ALL DRESSED UP
A family group

white sash curtains. The bed is a double iron bed with a "friendship" quilt reminding of a far-away home. The rest of the furniture is made at the industrial mission plant, of the hard, crooked timber which patient skill has wrought into attractive and comfortable articles.

EARLY PATIENTS

Before breakfast was quite finished dear Miss Florence Rawlings came in to ask if I could see two sick boys, right away, as she had to give out food before church time. I went to her little house, made

[1] Dr. Cushman had just arrived at the West Central Africa Mission to assume her duties as medical missionary under the American Board with permanent location at Ochileso, in connection with Mr. and Mrs. Neipp. Her address is *Missao Americana, Bela Vista, Lobito, Angola, Africa, via Lisbon.*

THE DISPENSARY AND A FEW PATIENTS
Alterations are being made so that Dr. Cushman can live in the room at left of the entrance.

out of a brick store house, and a center of all sorts of helpful ministries. One big boy's black face was drawn with pain from a bad stomach trouble. He ought to have different food and care, but what can we do? There was no appetite for the pounded corn mush, so he has had no food today. Miss Rawlings brings a cup of milk and a bit of bread from her larder to feed him and he will take the medicine as directed. The other is Napolio, poor lad! Father and mother taken to the coast as slaves and dead there. He is all alone in the world and trying to get an education. For six weeks he has been suffering with shoulders, neck, and arms, rheumatic and neuralgic trouble made worse by the rainy season's cold and damp, alternating with heat. The rubbing last night with coal oil—the only material on hand for such

ISRAEL AND VALERIANA
Two Ochileso boys back from Dondi on vacation; and one of the palm trees of which the Neipps are proud. Israel is the boy who was asked to pray for Dr. Cushman on the first Sunday.

ELDER SATUMBELA

"Old, gray-haired, with one arm, the other lost from an attack by a leopard." One of the few old men among the Christians. He is to hold services with the waiting patients at the dispensary. Dr. Cushman pays him out of her own pocket.

His wife, Natumbella, was Dr. Cushman's caller mentioned in story, "My First Prayer Meeting," *Missionary Herald*, May, 1923.

needs—did give him some sleep, so the look of misery and depression is a little relieved today. How cold the poor boy's flesh feels to my hand!

"If I were at home," I remarked with a sigh, "I should put a padded jacket on to keep the temperature even."

"I've used all the cotton I have," Miss Rawlings said. Then the little woman disappeared into her tiny bedroom, and I hear a trunk open, and in a minute she comes out with a shirt of her own. "I got it to wear on the steamer coming," she said, apologetically, "and I didn't need it and don't use it a bit." On goes the warm shirt over the black woolly head. It fits nicely, and with some medicine and the promise of another evening rub (and a glass of milk) Napolio is sent away. Now the dear woman, whom four hundred boys call "Mother," goes to distribute the food to the dormitories, and I go back to prepare for church.

CHURCH TIME

At ten o'clock the small bell set in a frame in front of a building used for school and for services is struck repeatedly, and along the path and across the grassy fields come trooping the picturesque figures of the natives gathering for the Sunday meeting.

We enter the brick building and find it crowded full. Six hundred people are in the congregation, sitting crowded on benches, the men on one side—the right—and the women and girls on the left. The missionaries sit in chairs along the walls in front. On the platform two native preachers and the organist, a fine-looking black boy, conduct the services. There is a well-played voluntary; then a hymn in Umbundu sung with hearty goodwill and such a volume of rich negro voices. I share one of the hymn books and follow the words. The tune is our familiar "Holy, Holy, Holy." The pronunciation is easy, but I cannot always tell what elisions occur.

The service goes on much as at home, with singing, responsive readings, Scripture reading, and prayer. When the offering is taken up, dignified men receive it. Dr. W. H. Sanders preaches the sermon today. I listen with a full heart, reading the story of saving grace written in living epistles in the faces before me.

THE INFANT CLASS

After the church service I went to the youngest department of the Sunday school. It was held in the partly finished industrial building. Benches were brought from the church and set among the shavings. Some tiny folk needed an encouraging hand to help them. I quite lost my heart to the dear little black girl with solemn eyes, whose wee fingers closed around mine and whose small feet pattered along beside my big ones. She had a handkerchief tied around her black woolly head, which is the common custom for girls. Her little dress was blue print, and she had yellow and brown hoops on her wrist and ankle. The little face was dear and sweet. The school seemed as good as ours at home, but the equipment was very inadequate for so many children. The lesson was on Jacob's Ladder, and after it I was asked to speak. I told the little folks about the Brighton Sunday school children and their stopping in their play as my steamer sailed from America to pray, "God bless Dr. Cushman and take her safely on her journey, and help her to cure all the sick babies in Africa that she can;" and of their plan to bring their pennies at Thanksgiving to buy medicine for the little sick children in Africa.

I went back to Miss Rawlings' for dinner.

SUNDAY CALLERS

Before we were half through dinner a group of Ochileso boys, studying in the Currie Institute, came over to greet me, and we had a wonderful time together. Miss Rawlings can't talk Umbundu very well, but they all love her, and they make each other understand. After a little conversation they

ERNESTO, A TEACHER; JOAQUIM AND CISULA
At the back of the Neipps' house, Ochileso

sang beautifully several hymns in Umbundu. They sent messages to Mr. and Mrs. Neipp, and I tried to get acquainted with the boys. All are studying to be teachers and evangelists. One, Israel, is just recovering from a bad chest wound from a knife while on a hunt. The heart was injured. He was the one Miss Rawlings asked to pray for me, and my learning the language and my medical work. He rose and offered a very grave and earnest prayer.

I was to go across the valley to the Means School, the girls' boarding school, to speak at their three o'clock prayer meeting. Mrs. Tucker went with me to interpret, and some of the Ochileso boys were going part way to be sure I took the right path. The school room was crowded full. Hymns were sung in English and Portuguese, and prayers were offered by the girls and by Mrs. Tucker. I asked for the reading of Gal. 2, the last part, and told the girls about the Westminster Camp Girls at the Northfield Summer School and their motto and prayer pledge and advance steps. It was suggested that the girls send them a message, and one of the second-year class and one of the third rose and gave messages through Mrs. Tucker. You would just love these people. Oh! the faces show what the mission and the grace of God has done for them.

REV. AND MRS. WILLIAM C. BELL, WEST AFRICA, AND THE TWO SMALLER BELLS

THE PASTOR'S SHARE IN THE EVERY MEMBER CANVASS

By WILLIAM S. BEARD, Secretary of Promotion

"THE endeavor will be made to establish the 1924 Every Member Canvass in lay leadership, utilizing the splendid talent in all our communities increasingly discovered these last years; and, where not already discovered, we believe available and awaiting appropriation."

So runs one of the Guiding Principles of the Plan which practically the entire country is employing this fall. This is as it ought to be. In the management of every successful enterprise, there is a division of responsibility. Such ought to be the case with the management of the church. The financing of the church, both from the standpoint of its service locally and from the standpoint of its world-wide work, both as to plans and the actual raising of the funds—this is the layman's share. Incidentally, it may be remarked in passing that evidences from various parts of the country even thus early in the fall indicate that confidence in him is not being misplaced.

But this is not to say that the Pastor has no part in the matter. The 1924 Plan is not an attempt to supersede his leadership, or to go around him, or over him. It is an attempt to relieve him of work which it is not his to do. It is an attempt to set him free for tasks which can be only his.

But every successful Every Member Canvass must rely on the Pastor of the church in at least three particulars.

THE PASTOR IS THE CHIEF RELIANCE IN MATTERS OF EDUCATION

No man in the parish knows or can know the church as the Pastor does. Its requirements to meet the demand the community rightly places upon it—his is the knowledge of the specialist at this point. As to the accessories of worship, upkeep of plant, a well-considered program of religious education; as to the care for the needy, community service in all its phases, he is the one man who can give the most light. He is the only person who can give the necessary information for the creation of a budget which is marked by adequacy and balance.

His eye is toward the future. He knows trends and probable developments, new ventures which ought

to be undertaken, what will be an adequate equipment for tomorrow. Turn to the Pastor for that.

No man knows what the church is accomplishing in its own community as does the Pastor. Not only the general lines of its ministry, but the detail and intimacy of it, the results particularly those which can be tabulated.

His finger is on the world pulse. The physical, intellectual, and moral needs of all the people of all the lands, their individual needs and social needs, he knows. Where the children are who need a Sunday school, where the people are who ought to be gathered into churches, what churches need new equipment, about the Negroes and Chinese and Japanese and Indians and Mexicans and Porto Ricans who haven't caught up with the procession—these are his watch and care. The thousands of college students whose lives ought to be given to Christian leadership, the colleges which to fulfill their proper ministry need additional equipment, the veterans who have served a long day and who face the setting sun—he has this story at his tongue's end. And the great overseas, with its millions calling for health and knowledge and home and Christ, he is the authority at this point.

By the pulpit, by letters, by his personal contacts, it is the responsibility of the Pastor to get the facts to his people. From the standpoint of the training of the canvassers and the informing of the people, he is the chief educational reliance of the Canvass.

THE PASTOR IS THE SENIOR COUNSEL OF THE ORGANIZATION

He knows where Mr. A should canvass and where not to send Mr. B. He knows who will make effective canvassers and the men whose gifts lie in other directions. He knows the families where the pinch has come and where no pressure ought to be brought to bear for gifts. He knows the people who have never even tried to measure up to capacity in their giving. He is always the man with a mine of information and first-class counsel, of which every E. M. C. Committee should avail itself to the full.

THE PASTOR IS THE DYNAMIC OF THE CANVASS

The Canvass must have a dynamic if it is to succeed. There must be visions. There must be enthusiasm and confidence, ability to set forth intelligently issues involved. There must be sympathy with the leaders in trying moments. Somebody must push everlastingly. There must be a radiant good-fellowship. The end must be constantly seen from the beginning. Eternally there must be the expectation of success.

High goals that the rank and file would call impossible must be established, and people must be encouraged to attempt the apparently unattainable.

The Pastor is the dynamic. **This is his part—education, counsel, dynamic, and it is enough of a part to challenge the best there is in any man.**

A WARRANT OF VICTORY

The Pastors will not be found wanting any more than the laymen will. Less than a week ago a Massachusetts minister dropped into the office. When the new plans, especially the "World-Minute" idea, were explained, he said, "What's that—$10 will carry the whole world-wide work a minute?" And when the reply came in the affirmative, he retorted, "I have usually given $50 for the world-wide work, but this year I shall give $100. I want ten minutes of the world-wide work for my own."

Brethren, it isn't quite daylight yet, but I am absolutely sure it is going to be a fine day.

ANALYSIS OF THE BUDGETS FOR 1924 BASED ON FULL APPORTIONMENT[1]

	Estimated 1924 Expenditures Based on Full Apportionment	*Estimated Income Outside Apportionment*	*Full Apportionment*
American Board of Commissioners for Foreign Missions	$1,587,329.00	$386,579.00	$1,200,750.00
Woman' Board of Missions	405,334.00	35,195.00	370,139.00
The Woman's Board of Missions of the Interior	263,500.00	21,336.00	242,164.00
The Woman's Board of Missions for the Pacific	49,290.00	3,992.00	45,298.00
The Congregational Home Missionary Society	1,604,506.00	315,000.00	1,289,506.00
The Congregational Church Building Society	836,121.00	444,000.00	392,121.00
The Congregational Sunday School Extension Society	146,949.00	16,750.00	130,199.00
The American Missionary Association	1,096,218.00	496,000.00	600,218.00
Congregational Education Society	325,969.00	48,000.00	277,969.00
The Congregational Board of Ministerial Relief	346,192.00	132,700.00	213,492.00
The Annuity Fund for Congregational Ministers	54,663.00		54,663.00
The Congregational Foundation for Education	148,374.00		148,374.00
Other Apportionment Items	35,107.00		35,107.00
TOTAL	$6,899,552.00	$1,899,552.00	$5,000,000.00

The Woman's Home Missionary Federation does not appear above, since it is not an administrative body. It holds itself responsible, however, for raising $657,601, or 13.15% of the total of $5,000,000.

For detailed statement of needs and expenditures, see folder, "Budgets of the Missionary Societies." Apply to the Superintendent of your State Conference or The Commission on Missions, 287 Fourth Avenue, New York City.

[1] Please substitute this reproduction of the Analysis for the one occupying the same space in *The Missionary Herald* for September. The headings of the three columns in this issue clarify the statement. The statement is fuller. Note also the amount for which the W. H. M. F. makes itself responsible.

THE COUNTRY DOCTOR

By JOSEPHINE KENNEDY, M.D. (I.)

THIS is the day for the Tainan clinic. Who cares to come along? Where is the doctor who cannot remember having assisted at least one faint-hearted friend from the clinic room during medical school days amid the chuckles of classmates who relished his embarrassment and reminded him of it afterward? But take heart, this clinic is held where there is fresh air a-plenty, with ever-changing clouds overhead and inquisitive chickens underfoot on which you may focus your attention if the sight of human ailments becomes oppressive.

WATCHING FOR THE DOCTOR

To be sure, we started with daylight yesterday to come the thirty miles and over the mountain for today's clinic; but these about us, the lame, the dim-eyed, the feverish and weak, they, too, started betimes at a slower and wearier pace, so as to draw an early number this morning, for have they not waited long for this day —they knew some for whom the waiting was too long—and who knows how many months it may be before any foreign doctor is here again?

The men, by rights, come first in everything, whether attending school, or eating dinner, or going through a door; but we will reverse the order and begin with that timid group of women, besprinkled with babies and toddlers, who have retired to the further corner of our courtyard and the bedroom opening off it. Each must want something very badly, or she would not have broken her life habit of indoor seclusion and ventured into our public clinic.

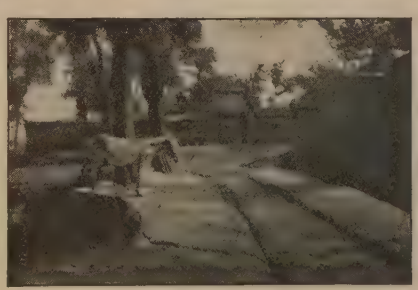
PATIENT NO. 1

This little woman, so pale, breathless, and patient looking, we will take first, for she ought to be in bed. A glance tells us that she has been fighting some grave heart disease for months. She tells us that she has foot trouble. Six days ago she drank something cooling, and since then her feet have been all swelled up. Yes, she is short of breath, but she has had that a long time; it is not important; and the pain in her chest is due to the wind striking her right there. She does not want any long black tubes with the shiny little cup on the end of them to carry foreign influences from the doctor's ears to her heart; it is her feet that are sick. Please, please give her, not just the regular medicine, but the strongest kind, to rub on her feet and take their heaviness away quick, for what with five little children, the oldest seven, and she the only daughter-in-law in the house, it is inconvenient in the extreme to have this trouble. She would like much to rub the medicine on right now for there's fifteen li to walk home, and tomorrow they must all go out to the grave of her husband's ancestors in the hills to carry the semi-annual offering.

Oh, the case is simply hopeless; or else it is just as gripping a challenge as any live, American doctor could ask for!

CASE NO. 2

This woman must be seen next, for she came with the plucky, breathless one, and is going to help her home. She does not look sick, only undernourished and tired. But such eagerness and longing as light and sadden her face as she talks. Hers is the old story, such a common one in this land: "My husband is about to take another wife for we have no children. Then I'll be just everybody's slave in the home, if they keep me at all, and if they don't—" Her shudder finishes the sentence. "Three years ago a foreign doctor passed through our town. She gave me some white pills that looked like quinine. After that I had a baby girl, but there was no doctor to take care of her when she got sick and she died. Now, Doctor-Teacher, I beg you to give me some pills that will help me to have a son before my husband takes another wife."



COMING INTO A VILLAGE

And it is all too true that a son will be the only stepping-stone whereby this sweet and sensitive girl may pass from the dreary existence of a subordinate in the home into the position of a real daughter there.

Another challenge, worthy to be met by more knowledge, skill, and sympathy than most of us have, skilled and experienced physicians though we may be! Why not meet it adequately?

THROUGH A LARGER TOWN

BEETLE WINGS, PEPPER, AND TIGER TOOTH

The next one tells us that for the past five years, whenever she ate anything heating, her ears have had pains and a voice in them. Her head aches distressingly most of the time, too. She has eaten five dollars' worth of powder made out of beetle wings, pepper, and ground tiger tooth, and spent ten dollars for prayers to idols; fifteen dollars in all—her husband's salary for three months. She has tried plugging up her ears with grass. She has pinched her forehead until it is streaked with black and blue, and pricked herself with needles behind the ears. She plays her last card in coming to us, and begs us to promise her that we will make her well.

Do you know any doctor interested in ear troubles? Tell him this country has plenty like her, whose fetters his skill may loose.

GARDEN GOLD AND BROTHER

What is that tap tapping on the cobblestones? And who is tugging at my coat? A blind lad big as a minute, who asks anxiously if this is the foreign doctor. He has our sympathy at once, but hardly waits for us to answer him, just grinning cheerfully and calling over his shoulder as he and his stick clatter off, "There is nothing the matter with me, I'll be right back." Then in the direction of the outer court he shouts, "Hey, Garden Gold, I found her!" In a minute he is back, pulling along a girl tinier than he is, with eyes as sightless. "No, it's not her eyes, it's her head," he explains, and no big brother in America was ever more solicitous than this little Big Brother in the Family of the Blind. And such a head you never did see. Years it took, with never a single wash, for that half-inch crust to form over all the sores. She and the little Big Brother are only a little more glad than we, when we tell her it can get all well, every bit of it.

And their eyes? Well, it is too late to help their eyes now except to train their finger tips to be new eyes for them, in a blind school. But many do not come too late, and with what joy they learn that they need not enter that life of darkness that has come to so many others for want of a little medicine at the right time.

Here is one of them. Her eyes looked dreadful enough, to be sure, but when we take off that thick plaster of chopped tea leaves and earth that her daughter hopefully spread over them four days ago, and they are well washed out, you would not know them for the same eyes. She thinks a miracle has been performed.

There are many eye cases today, such a clinic as any specialist at home might sigh for. If he only knew that the patients are longing for him even more than he desires them, perhaps he would come to them. There are many of today's company whom we will never see again, but there are those who will follow us to Kienning and receive the more lasting help that requires time and a hospital.

THE STREET DOCTOR WITH HIS PRESCRIPTIONS

MORE CAUSE FOR REJOICING AT PAOTINGFU

THE CROWD OUTSIDE THE CHURCH AT THE FIFTIETH ANNIVERSARY, PAOTINGFU

A MOST fitting and interesting addition to the Jubilee Celebration of Paotingfu Station comes in the announcement of a Memorial Fund that has been raised in the name of the Rev. Isaac Pierson, the pioneer of Paotingfu and the founder of the station. This memorial will take the form of some permanent improvement in the plant and equipment of the station. It has already passed the $1,500 mark.

The first item of improvement is the electric lighting of the entire compound. All the residences have to use oil lamps. It is difficult and somewhat dangerous to run schools and dormitories with candles and lamps. This Memorial Fund will place electric lights in each one of the institutions in the station. The church will be well lighted and the streets approaching the compound will have sufficient bulbs. All of the residences, the schools, and the compound itself will be lit.

The station has been asked to suggest the remainder of the memorial. It will quite possibly be the nucleus for the new building in connection with the boys' school. The following Minute has been adopted by the Prudential Committee:—

The Prudential Committee notes with satisfaction the completion of a Memorial Fund of $1,500 in the name of Rev. Isaac Pierson for the benefit of the Paotingfu Station, of which he was the founder. This Memorial Fund will probably be used to install electric lights in the three schools, the community church, and five residences in the Paotingfu compound, and to supply some needed improvements in the church or compound under the choice of the station. A tablet will be placed in the church, in memory of Rev. Isaac Pierson as founder of the station and missionary pioneer, in connection with the fiftieth anniversary of the station's organization.

Rev. Isaac Pierson was born August 11, 1843, at Orange, N. J. He graduated from Yale in the class of 1866 and from Andover Theological Seminary in 1869. After preaching in Harwichport, Mass., for one year, he was ordained in Hartford on March 30, 1870, sailing from San Francisco on September 1 of that year for China. With Dr. Treat he began a station, Yu Cho, in the same year, and there suffered a violent assault in the street in the year following. Paotingfu, as a station, was founded in 1872, and there Dr. Pierson invested his life with a devotion and an aggressive zeal for the

DECORATING THE GRAVES OF THE MARTYRS—A GENUINE MEMORIAL DAY
In connection with the Paotingfu Jubilee

Kingdom of Christ that made the foundations sure until this present day.

He retired from the mission in 1891, and after pastorates in Hamilton, N. Y., and Medford, Mass., has been until recently Field Secretary for New England of the American Tract Society. At his death he left a widow and four children. Mrs. Flora Hale Pierson went to Paotingfu in 1883 as a worker under the W. B. M. I. She married Dr. Pierson in 1884 and shared in his missionary work until his retirement.

With Dr. Pierson there passes one more of the early pioneers in North China, who has lived to rejoice in the results of his labors. The present flourishing condition of the whole mission is in itself a tribute to the courage and heroism of these men of the early days. His love for China marked all his life.

A HINDU FOLLOWER OF CHRIST

By WILLIAM HAZEN

ALL Christian missionaries are glad to bear testimony to the noble character, deep spiritual life, and unselfish service of many who are not nominally reckoned as Christians. One of the most notable of such figures in recent years in India, one with whom many missionaries and other Christians have rejoiced to own friendship, passed away on May 14—Sir Narayan Chandavarkar. As a journalist, lawyer, political leader, social reformer, Justice of the Bombay High Court for ten years, Dewan (chief minister) of the Indore State, and finally as President of the new Bombay Presidency Legislative Council under the Reform Scheme, a most responsible position, in which he made a most painstaking study of English Parliamentary practice and unquestionably contributed much to the success of the new system of legislation by popular representatives, Sir Narayan has had a long and useful public life.

As student and sympathetic interpreter of English literature, especially of Wordsworth, he has done much to cultivate high ideals in successive generations of university students in Bombay. As a social reformer, he has always been fearless and outspoken in his denunciation of the social evils of his country. As a religious leader in the Prarthana Samaj, the theistic society of Bombay, he has preached pure living, spirituality, devotion, and service, while his long connection with the Depressed Classes Mission maintained by members of that society bears witness to his practical sympathy for the outcast and backward members of Indian society. His association with many charitable trusts and societies is evidence of the esteem and confidence with which he was regarded. His large human sympathies and the faith which his countrymen felt in him were strikingly shown when he came forward as mediator in settling the great cotton mill strike of 1919.

Sir Narayan as a political leader has belonged to the Liberals, the party which has favored coöperation with the Government in carrying out the Reform Scheme of 1919. This has brought him bitter attacks from unscrupulous opponents among the "non-coöperation" party, but he has fearlessly stood his ground, when other leaders were being swayed by the influence of Mr. Gandhi, and following the crowd. An out-and-out critic of Government when necessary, he has fearlessly exposed the fallacies and dangers involved in the Gandhi propaganda of disobedience to the so-called "Satanic" Government. His moral courage in attacking the evils of the caste system under which India suffers could be shown to no better advantage than in the following extract from a speech made some time ago:—

"The curse of untouchability prevails to this day in all parts of India. It is not untouchability. It is worse than that. While all the depressed classes have been for centuries untouchable, some have been unshadowable, some unapproachable, and some even unseeable by the higher castes. And this degradation has been imposed by the castes of Hindu society on one-fifth of the total population of their own country, race and creed, and on thirty per cent of the Hindu population of India. Out of every ten Hindus, three are treated as beyond the pale of decent humanity! Untouchability is hostile to the principle and practice of human worth—that every human being is a person, not a pawn—but here in India we have been treating the depressed classes as worse than beasts—we touch dogs, keep them in our houses, even fondle them, but these depressed classes, their touch, their very shadow, their very sight, are pollution! And yet we call them Hindus, talk of liberty, and claim self-government. We say we are fit now, at this very moment, for the right of self-government. We ask the British Government to give it at once. But when it comes to the question of the depressed classes, what is our attitude? . . . I cannot conclude this address without a warm acknowledgment to Christian missionaries, who have been the pioneers of the movement for the elevation of the depressed classes."

What did such a man think of Christ? While Sir Narayan always spoke of himself as a Hindu, and sought to cherish with pride the best of India's heritage from the past, he was frank and generous, as in the above sentence and in one soon to be quoted, in his recognition of the good done to India by Christian missionaries. And more than that, he was never ashamed, but was proud to confess his admiration, reverence, and devotion to One whom he repeatedly in public referred to as "the Master." There are probably few more earnest students of the Bible than he has been; he once stated that he read a portion from the New Testament three times a day! In the following moving words he made his personal confession of faith in Christ:—

"I am a Hindu, but I believe in Christ as the highest fulfillment of Hinduism. I have a picture of Christ crucified in my bedroom where I can daily look upon it. . . . I believe Jesus Christ to be unique in his character, his teaching, his power to save and help men, and especially in his dynamic and world-wide social program. No one else ever did for suffering, oppressed humanity what he did. I am a Christian already, yet I cannot dogmatically say that Christ was God. Though a follower of Christ in my daily life, I do not take the outward step of baptism because, as at present interpreted in the popular mind, it means not only to accept Christianity, but to reject and denounce Hinduism. This I cannot do; for I believe that God has been in our past history and revelation."

Sir Narayan never hesitated to associate himself with Christians. In 1921, he was invited to preside at the welcome meeting held for 120 Salvation Army officers freshly arrived from Europe. In his address, he told of seeing the first Army workers arrive in India in 1882, and of the sympathy with which he witnessed the trial of Commissioner Booth-Tucker, who was arrested for preaching and parading the public streets. Mr. Edwards, who sat beside him during this meeting, which was held in the Church of the American Mission in Byculla, bears witness to the sympathetic interest with which Sir Narayan followed the personal testimony of the Salvationist officers. On many other occasions he has been present and presided over meetings of Christians and missionaries. In 1910, speaking in the Bombay Y. M. C. A. on the subject, "The Kingdom of Christ and the Spirit of the Age," he gave utterance to these memorable words, often quoted since then:—

"Let me tell you what I consider the greatest miracle of the present day. It is this: that to this great country, with its three hundred millions of people, there should come from a little island, unknown by name even to our forefathers, many thousands of miles distant from our shores, and with a population of but fifty or sixty millions, a message so full of spirit and life as the Gospel of Christ. This surely is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the same manner as you hope, but nevertheless, India is being converted; the ideas that lie at the heart of the Gospel are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought."

DOCK, BOATHOUSE AND GROUNDS OF SILVER BAY ASSOCIATION

"AFTER AN IDEAL VACATION"

By AMBROSE C. DeLAPP

A VACATION is not of such a nature that one can purchase it put up in uniform packages. The same discrimination is demanded and the expression of one's character is expected then as at any time. If it is true that a man's nature is revealed by the way in which he uses his margin of time, a minister cannot escape being judged by whether he spends his month's leave as an investment for the future or as a prodigal would destroy a valuable commodity.

Most Congregational ministers are living in isolation for eleven months of the year; their contacts are few and their sources of inspiration found in rewarding personal relationships are limited. He needs a period of renewal; social, intellectual, and spiritual. The danger is that after he has preached to others of the abundant life he becomes impoverished himself. He is not famishing for physical rest or to hear the birds sing; he has too much time that he cannot profitably use and the best singing he hears the year round is by birds.

The most prevalent form of the prostitution of vacations by the average country minister—and that is the class I represent—is to watch the speedometer

HOTEL AND AUDITORIUM AT SILVER BAY, ALSO CLASSROOM BUILDINGS BEYOND

of his flivver as he rides over familiar roads and squanders time and space until the month is up. Is it not pertinent to ask if a car is not made by many an instrument for the unethical use of his vacation? (Yes, I have no Flivver.)

This last summer I found a way to spend a part of my vacation that was almost ideal; I still think so even though I was the only minister from Vermont who thus elected to spend it at the same place. I registered for the ten days' Missionary Education Conference at Silver Bay, N. Y. When such Congregational leaders as Dr. Herbert W. Gates, Missionary Education Secretary, the Rev. Enoch F. Bell, Editor of *The Missionary Herald,* the Rev. Erwin L. Shaver, Religious Education Secretary for New England, Dr. J. H. Heald of the Southwest, to mention only a part of the leadership, give their time, one need not consider himself eccentric if he tries to reap the benefits of such expert instruction. In fact, I was forced to study the subject of missions because I found to my chagrin that several of the members (all women) of my church were better informed upon the subject than the minister himself.

During the Conference the morning hours were seriously but delightfully spent in study and classroom work; the afternoons were diligently employed in rest, tennis, mountain climbing, boating and swimming. After dinner, at 7.15 P.M., the Vesper Service gave an opportunity to hear some leader in missionary work or a real missionary, and at 8 P.M. at the General Assembly a more formal address or informal entertainment was enjoyed.

I have attended several conferences at Winona, Ind., Chautauqua, N. Y., and at other places, but at no place have I found such ideal surroundings, formed such enjoyable friendships, or been given the opportunity of the kind of recreation that I craved. The tennis courts were not so crowded that one could not play and the gathering was not so big that you were lonesome. There were not more than 300 in all. It was invaluable to experience the fraternal spirit of the missionary leaders and have such human contacts with them. There were so few of the famous that if they cared to enjoy any social life themselves, they were compelled to fraternize with the vulgar. Who has not, if he were a country minister, attended summer conferences and been allowed only a peep into the inner circle of the self-absorbed spiritual *élite?* I even played tennis with a Regional Missionary Promoter and told stories at the same table with a layman and a notable!

One of the values of the Conference was the discovery that I still had a capacity to be amused; I forgot my conventional smile (I have always hated it on any one else) and I was actually restored to a more normal self as I abandoned myself naturally among understanding spirits. There are no professionals on the vaudeville circuit that can excite such genuine amusement as the Faculty of Silver Bay under the direction of Dr. Gates!

BEAUTIFUL LAKE GEORGE. LOOKING TOWARD SILVER BAY

M. E. M. FACULTY—SILVER BAY

Of the Congregational delegation: Front row, first four, left to right, Dr. Head, Dr. Gates, Miss Wright, Miss Seabury; next to last on right, middle row, Professor Archer; back row, third from right, Mr. Bell.

I want to go to Silver Bay next year, and one is to be judged by his desires, but whether I will or not will depend upon several things. Five years must not pass without that privilege, however. Yes, it is finances, and only $30 is required for the ten days! In the long run, *the church would receive a hundred fold on its investment if more were invested in the education of its regular but isolated pastors,* either by way of a direct, adequate stipend, or by special provision. It is impossible for long to wring missionary money out of an uninformed church; and an uninformed church is usually pastored by an uninformed minister. The *foreign* missionary today is the country minister to whom the great problems of the day are not made vital by informing contacts; he is not the representative of our churches to whom all our churches contribute who have their expenses paid to India or Japan or Turkey. The churches that I know are killing their ministers and themselves by forcing their ministers to live twelve months of the year in intellectual and spiritual starvation. Many of our home churches are dying at the top.

OTHER CONFERENCE STORIES

A SUMMER CONFERENCE IN SHANSI

In Yü Tao Ho Valley, Fenchow, Shansi, North China

"After twelve days of rare fellowship 'the most successful conference in the history of our work,' to quote Mr. Pye, came to a close on July 3. Under the able chairmanship of Pastor Sung Chin Fang, of Fenchow, the program ran most smoothly. The total registration reached 327, some 78 more than last year's high mark. Pastors, teachers, Bible men and women, gathered from four provinces and represented the work of four different mission boards.

"The conference was so much larger than planned (a maximum of 300 had been set) that it was found necessary at the last moment to rent one of the valley flour mills and house part of the delegates in its roomy court. The present quarters consist of two such big, rambling old mills, which have been bought and rebuilt into conference buildings. It is hoped before another season that we may be able to build an adequate structure to house the women delegates. We also hope to buy a fine level tract of land which adjoins the conference grounds and equip this as an athletic field. The young people of Winnetka, Ill., are raising the money for these two much needed increases in equipment. We hope also in the near future to secure the money to build a central pavilion for the general meetings.

"The leadership of the conference left nothing to be desired, including among others: Bishop Logan Roots, General Secretary of the Chinese National Christian Council, who spoke upon 'The Chinese Church of the Future'; Mr. J. H. Geldart, General Secretary of the Soochow Y. M. C. A., on 'The Development of Volunteer Workers in the Church'; Pastor Pao Kuan Lin, of the large independent, institutional Chinese Church, West City, Peking, who told of 'The Place of the Church in the Life of the Community'; Pastor Hu, Canadian Presbyterian, Chang Te Fu, Honan, who described the 'Development of Self-Support among the Churches'; Pastor Chang Yung Hua, American Board, Liu Lin Cheng, who gave 'Points for Pastors'; Mr. A. B. Hurst, Hankow Bible Society; Mr. Chang Heng Ch'iu, General Secretary, North China Council of the American Board, speaking of the 'Growth of Power and Independence in the Chinese Church'; Miss Chang Wen Chung, Y. W. C. A., Tientsin, on 'The Place of Woman in the Church'; Rev. Arthur Hummel; and Rev. Watts O. Pye, of Fenchow, Shansi; and Mrs. Dr. Liu Fah Ch'eng, on 'Public Health.'

"The Communion Service on Sunday was impressively administered by Rev. J. H. Mellow, of the China Inland Mission, Shao I, and Pastor Li, Church of the Brethren, Liaochow.

"After the blistering heat of plain and rocky mountain trail, the coolness and refreshment of this lovely foothill valley is symbolic. A spring-fed mountain brook rushes along under the trees, between banks where grass and flowers abound. Birds call and sing their nesting songs. All of these are so unusual in yellow, sun-baked Shansi, that it makes Yü Tao Ho a haven of rest.

"And what it means to these men from the lonely outposts, to fellowship together thus and hear great messages and gentle counsel from experienced leaders! From this conference until next year, many

will not see a fellow pastor, nor even another Christian except the few gathered in their own small flock. As one of the leaders expressed it: 'I never spoke to such a thirsty audience. They draw me out. They drink in every word.'

"Still another valuable contribution of this conference lies in the exchange of opinion and belief, and the consequent broadening of view and deepening of sympathy, as men of various missions and all shades of theological belief mingle, study, work, and play together. It is most difficult to be much wrought up over the seemingly peculiar theological views of some man after you have walked and talked with him by the murmuring stream while the eternal hills, the plain, the starry sky, all breath the love of the Universal Father.

THE BOND OF SORROW

"In the very midst of the conference, little Mary Elisabeth Pye became ill with malignant dysentery and slipped away from us over to 'the other side.' By the little grave on the hillside, Mr. Pye's preachers learned with him the fellowship of suffering; as, at other times, they had come to know the comradeship of work and joy.

THE Y. M. AND THE Y.W.C.A. HOLD MEETINGS

"The Provincial Y. M. and Y. W. C. A. conferences both used our grounds this year and gathered their groups of splendid young people, the coming leaders. In work and play, classes, lectures, pageant, hikes, athletics, stunt night, and campfire glow, the same fine spirit prevailed. Truly this valley is fast becoming just such a spot as Northfield or Lake Geneva, a place of great decisions, of 'mountain top' experience—of 'life more abundant.'"

Paul R. Reynolds,
Fenchow.

ATHENS BRANCH OF THE SCHOOL OF RELIGION, APRIL, 1923

THE NINTH PARADISE STUDENT CONFERENCE

The Paradise Student Conferences have hitherto been held on the grounds of the International College at Smyrna. This year's meeting was at St. Andrews, near the plain of Marathon, by the blue Ægean, and in the shadow of Mt. Pentelikon. The delegates numbered 140, men and women, representing twenty-one Christian Educational Institutions.

All walked to the battlefield of Marathon and sat by the mound where lie the Athenian soldiers who perished in that famous fight. They heard again the story of the battle and considered once more the question, When will men turn from war as a means of gaining peace? One lad said, "I have learned here to love those who persecuted and killed my father and my mother."

MARATHON MOUND, WHERE ATHENIANS LIE WHO FELL IN BATTLE

Student Conference, April, 1923

A BOYS' CAMP AT FOOCHOW

By O. G. REUMANN

WHO said Chinese boys don't like camping? You'll always find some older folks who question this, like everything else. You'll hear 'em say, "There's too much distinction between 'coolie' and student for boys to get down to do the necessary 'dirty work' in camp." "They don't like roughing it." "They're afraid of the water." "They won't leave home." All of these and others greeted me as I spoke to some American friends and Chinese teachers, but when I showed our Service Club of Boys' Work leaders some pictures of Camp Dudley, Pootatuck, and others in America, and began to "rave" about the possibilities, they said, "Can't we try it?" Then our American Board Boys' Work secretary, Mr. Go Sing Hang, got the idea, and when he did, I knew it would go.

As soon as school was closed, he had assembled eight leaders, including myself, our cook, my gardener to carry loads—one bag of rice, one tent, a Chinese flag—and twelve happy kids. First night, we met at school, got our nicknames, a few committees, and some sleep. They couldn't wait till sunrise, for they weren't only going camping, but for every boy and even some of the leaders it was the first time that they had been on the steam launch that goes from Foochow down the beautiful Min River to its mouth. First time they had seen the coast steamers lying at anchor in the harbor. First time they had seen the coach thirty-five miles from Foochow. First time they'd ever kicked around in the sand or taken a dip. Camping was more than "a tent in the woods" to these boys. A launch, then a sail boat, then a little walk, and we were down at Sharp Peak.

Our schedule is almost the same as yours; there's the rising whistle, raising the flag, setting-up exercises, three good square meals (but as luck would have it, I had forgotten my silver spoon, and so there was nothing between me and the square meals but a couple of sticks), hikes, and swims. How they enjoy the latter! Just like any real boy. There are some that prefer to read, just like in a regular camp, and there are some who want to play ping pong and Chinese checkers all the time. Then there is one morning school for Nature Study and First Aid work, afternoon volley ball games, and evening Camp Fires. We can't go out in the woods and get loose dead wood, for every stick and dry leaf has been combed for kindling, and so we have an American lantern in the center of the camp fire. Yes, we have squads and inspection, too, and whistle for lights out, and even muffled laugh after the lights are out. There are chapel talks and on Sundays a trip to the chapel down in the village, when everybody turns out to learn of the excitement. But we had one thing you don't have; namely, snake meat for dessert. I killed a ten-foot snake one day, and the boys skinned it and ate the meat. Some meat! Not much different than eels, after all.

You should have been at the last night in camp. Happened to be Sunday evening. It was a camp fire scene, with a light in the center and stars overhead. Mr. and Mrs. Hubbard were guests of honor, for they are on the island. Mr. Hubbard told of how they bought land down there thirty-five years ago when he first came, and how the natives fired stones at them. But now, how different! On the island are a few missionary summer houses, some buildings for the orphans, a Christian industrial school, a Christian day school, a Christian church, plenty of "good will," and now a "camp." Each boy sang a song, some you'd understand in good English, some in Chinese. They called on me and I spoke of "Dudley" and of its founder, Mr. Dudley, who loved boys. American boys, "Yes," but also "boys" of other lands, and after whom a church in Foochow city and a boys' school in Ingtai are named. And I hoped that somehow this camp of a few days for a few boys and leaders, who were able to share expenses, might be continued year after year for the many boys—poor boys whom we do not touch in school—who might come to camp for a week or two and rub elbows with Christian leaders and to learn to follow the great Leader—the God of all nature and all races.

And I wished that some boys' work leaders of the campers this summer might join in the large international circle to bring to many of the boys here the joys so common at home in the summer.

THE CHURCH OF CHRIST, GUARDIAN

The church is guardian for all time of the family character of mankind. I am voicing the thought of multitudes of American Christians when I express the hope that our Government may give the country a clearer idea of its mind on the community of nations. We are morally bound either to present to the nations a superior substitute for the League of Nations or else enter the existing League.

From an address by the Right Rev. Charles H. Brent, given at a large gathering in Indianapolis, Ind., on December 14, 1922.

A SUCCESSOR TO DR. KARMARKAR

THE retirement of Dr. Karmarkar and the coming of another Indian woman physician, Dr. Razusbai Ranadive, at Bombay, is an event of importance in the Marathi Mission. So well-known is Dr. Karmarkar in this big city, where she has ministered alike to wealthy Mohammedan women and to cotton factory operatives, that the leading English newspaper, the *Bombay Times*, published an appreciative tribute on her departure.

DR. KARMARKAR (sitting) AND DR. RAZUSBAI RANADIVE

Dr. Gurubai Karmarkar has for many years been a figure of outstanding interest in the work of the Woman's Board of Missions in India. Her strong Christian personality has been well-known through her visits to America, the last at the time of the Woman's Board Jubilee in 1917. Her dispensary in Bombay has brought relief and blessing to thousands of women and children in that vast city. She has been a most gracious hostess to American and European visitors, and her Christian influence among her own people has been as great as that of her distinguished husband, Rev. S. V. Karmarkar.

Because of ill health, she has been obliged to pass over the medical work to younger hands, and has, this past summer, gone to live in Belgaum, her girlhood home. Far-reaching as her influence has been as a Christian physician, it has not been confined to medical lines, as a recent letter from her, written in a reminiscent mood, indicates. She says:—

"As I look back on these thirty years of medical work I feel that it has been done with many hindrances, and with an interest that was divided, for I had my home and my dear husband's work to which I gave part of my time. Social interests of our community also demanded attention. The C. E. Society, the Y. W. C. A. and other Christian activities had claim on much of my time, as the home mission interest is claiming it now. I was medical advisor to girls' schools of our own and two other missions of the city for years, as well as a regular lecturer on Hygiene and Domestic Economy for teachers' classes for all missions. A great deal of inoculation work and house-to-house visiting for the municipality were also a part of my work for some years."

She has written also of her joy in her successor, who will carry on the dispensary work in Bombay. Of her she says:—

"It makes me very, very happy to be able to write to you, before leaving Bombay for good, that we have found Razusbai Ranadive to look after my work. I have known her since her girlhood days in school in Bombay, and have watched with great interest her medical studies at Ludhiana. She is a girl—or rather young woman—of a sweet disposition, loved and respected by many for her sterling qualities. She has been here a few days with me, and has seen something of the work and visited some patients with me. I also called on Dr. E. Turner Watts with her, as it is good to know the first physician at the head of the Cama Hospital. Our missionaries and others feel happy about her coming."

Thus, the center of help and healing will be maintained in Bombay, and Dr. Karmarkar's personal helpfulness will continue in her new sphere of influence, even though she is no longer on the mission's staff of active workers. A missionary she will be wherever she is. Happily, her successor enters upon the service with the same longing to uplift the women of her race.

EVANGELISM—A YOUTHFUL VIEWPOINT

By JEAN DICKINSON

A STUDENT VOLUNTEER, just out of college, wrote recently, "What is your experience of 'evangelism'? That is where I stall." She went on to elaborate her doubts and criticisms. It sounded so like my own attitude, three short years ago, while still in college at home, that it accentuated my changed point of view; and it occurred to me that my reply to her might be helpful to others, of whom I know a number, sharing that critical conception of "evangelism."

Forgive, first, a bit of biography, that the present generation in college may realize that I am one with them in thought. When I decided, at the end of Junior year, to become a missionary, the representative of my own Church Board urged me to become an evangelist, and it was difficult to conceal the scorn and discouragement I felt.

My heart and soul and special training were along sociological lines. I had always determined to do definitely Christian work, but I did not see that a different "where" changed materially the "how" for which I conceived myself fitted. Distinctly, I did *not* want to do evangelistic work. I thought of it as preaching and scattering tracts; pure and simple soul-serving by verbal means alone. I more or less pictured the traditional missionary, a huge Bible under his arm, standing beneath a palm tree, threatening hell fire to a group of savages. This appealed to my theological beliefs as little as to my sociological training. Moreover, I fear there was considerable superciliousness in my "highly educated" collegiate soul. Why should *I* bury myself in some village a hundred miles from nowhere to teach the stupid peasant to recite Bible verses? But what is the use of elaborating my humiliating ignorance and narrow mindedness!

In these three years, I have had many week-ends in the country villages in different provinces with the evangelists, besides two weeks once, and a month at another time, intensively sharing that service. At the first, I went for the opportunity to study rural sociology; I continued, to study also the evangelistic side of missions; I concluded, with the firm conviction that it would require much training and experience before I could aspire to undertake that most difficult and fundamental part of our common task of "Christianizing the world in this generation." Moreover, I rejoice that as my knowledge increases, I am able more and more to share in and to further this branch of work.

Methods of evangelistic work vary with each worker, of course, and I have seen many sorts of men and women, conservative and modern, native and foreign, old and young, under several mission boards. The most conservative missionary of them all (whose fruits are few because his standards are so exclusively, unattainably high) showed me, among his lantern slides, a bunch of "funny paper" cartoons, "to attract the boys and make them laugh." Slides and movies, by the way, are increasingly used.

The foreign woman who goes to village homes not only carries the Good News, but her first impression and point of contact is as a breath from a wider world than the confining four walls of a courtyard. She is a curiosity, of course, in every way, but she sows seeds of, at first incomprehensible, new customs—of cleanliness, freedom to travel, ability to read (although a mere woman), of the unheard-of voluntary choice to remain unmarried even at the age of thirty—or more—and many other ideas.

She gives the village women, with their monotonous grind of daily living, something to think about beyond their narrow experience. She demonstrates the washing of babies and, if long enough in residence in a place, a clean house, absence of flies and other pests; and clean food. Above all, she lives a life of helpful love with no ulterior motives; she serves with nothing to gain from it, till her message of life, her hymns, her pictures, and stories take root in receptive soil. In time, the astounding idea dawns upon the women that they, too, can learn to read and write, especially the phonetic script; and once persuaded that this is possible, they make rapid progress toward independent use of their Bibles and of the limitless world of literature.

There can never be Christian homes, reduced death-rate, real progress in conquering superstition, in changing evil customs, in health or education or social life, until there are more women evangelists, especially natives, for men cannot reach the women; and the power of a non-Christian home is a well-nigh insurmountable drag to any convert, or student, or any group. A superstitious older woman may make the work of church, school, or hospital of little avail for the members of her family.

The foreigner, necessary leader and teacher as he or she still is, is always and inevitably more or less of an outsider, a curiosity, and of incomplete understanding. Therefore, the work of the men's and women's Bible schools is of supreme importance in training native evangelists. An entirely uneducated woman, after even one year in school, has an influence like that of a pebble flung into water, radiating out in ever wider, endless, immeasurable circles, which, unlike the simile, is ever more visible in the life and conditions of her community.

One preacher of Bible school training and no "higher education" in ten years has won so large a proportion of leading citizens in a market town, that the church members themselves have erected and made additions to the large church house, built a big boys' school, a girls' school, and—almost unheard

of—an elementary women's Bible school; buildings for women's work, the pastor's house, and a small hospital and dispensary, while the mission helps only with certain salaries. Another very young preacher of still lower education is not only the religious leader of his locality, but is constantly sought out as the trusted go-between in all dealings with the incessantly pestiferous bandits, winning respect of even that rough and motley horde.

The evangelist's purpose is winning souls, creating Christians, and in these days that is a term inclusive of the whole of life, physical, mental, social, and spiritual. The modern evangelist is inevitably a sociologist, and I, professor of sociology in a big Oriental university, humbly admit my wisdom and training far too little to cope with the problems I have seen brought to the evangelists—lawsuits, libel cases, the disposition of concubines, business matters, boundary quarrels, marriage questions, problems of religious persecution by economic pressure, support of dependents, the release of brutally misused slave girls, the advisability of changing customs and starting new precedents, educational problems in all phases, house construction details, sanitation, building of garbage incinerators, trachoma and every other ailment, scientific agriculture, punishment of all varieties of anti-social conduct—I cannot think what social services are *not* thrust upon the evangelist, sooner or later, in the course of his work.

MISSIONARY LETTERS

ISOLATED BUT UNDAUNTED

"We are deep in school work. The Japanese Government has given me permission to have school with all classes and conditions of people. We are at present limited in the number of subjects we can teach. We may teach the Bible, and any books on religious subjects may be used. We may also teach music and the common branches with the exception of geography, which is not yet allowed. At present we are having day school in the native church. We have had as many as seventy-four children. Many of these were children following the chiefs. Now we have only forty-one children in the day school. At present I have six families with sixteen little children in my family, and seven young women and eight young men who have been in school either on Kusaie or Mejuro. These are all having classroom work. I have been on the point of sending a wireless to Japan and asking for Miss Hall. We need so much to prepare books for even the little school work we are allowed to do. Miss Baldwin has a new printing press—a fairly good one, I guess. So we expect to inherit the little old one. There's a great job for a young man!

"Our new governor seems to be a good man in many ways. He seems to be doing some right thinking along moral lines, and seems to want to enforce prohibition as regards the agreement at Washington, except on the Emperor's natal day."

Jessie R. Hoppin,
Jaluit, Micronesia.

A CHINESE CONGREGATIONAL MANUAL

"Our mission has a committee at work preparing a new church manual for our Congregational churches. They have put out a proposed manual, and it is being discussed in groups in all of our seven centers in North China and then will be brought before the annual association meeting next April. The Chinese are very keen about what the committee is doing. The chairman is pastor of our Central Church in Peking, an independent thinker and very able man, who has preached some of the best sermons I have ever heard. Friends have been invited in also from the English Congregational Mission Church and the Independent Chinese Church, and if it is satisfactory, the new manual will probably be used by at least these three organizations.

"It is most interesting to see the difference in attitude on some subjects between those who have been brought up in the church and those who have come in from non-Christian families and thought things out for themselves. The discussions get very warm at times, and much new food for thought is given to each who attends. One of the most interesting discussions was on the creed. The general consensus of opinion was that all the regular recognized creeds should be printed in the manual and that one on uniting with the church could choose from them or make up his own creed if he wished. Oh, if Christians only could thus unite on Jesus Christ as the hope of the world, and let our opinions as to creation and virgin birth be our own guide but not require them of all others, it would not be such a long day before the peace on earth of which the angels sang would be realized and God's Kingdom would be a fact and not a dream on this old earth of ours."

JESSIE E. PAYNE (I.),
Yenching College, Peking.

CEYLON VOTING FOR PROHIBITION

"We are having an exciting day in our compound today, as the voters of the district are meeting here in our school hall to abolish the *arrack* tavern at Kangasonthurai, two miles away. All of Jaffna is making a splendid fight for prohibition and very few taverns are left now. We fully expect victory today. Sixty per cent of male taxpayers must vote for abolishing any tavern to secure success. *Forty per cent* for *retaining* it will secure its retention. Very few vote for it, but there must be sixty per cent of men who can vote in that district who are inter-

ested enough to leave their work and come and vote against it.

"Now, 1,300 out of the necessary 2,000 have voted for abolishing. Will they get the other 700? I pray they may. They have till seven o'clock tonight to vote. The government agent, his office assistant and six clerks are taking the votes. It is quite an education to these poor people to be taught to vote about anything. They do not need to write; only a mark is made opposite "retention" or "abolition" and they are shown how to do that, or the government agent will do it for them if they indicate which.

5 P.M. "Clapping and sounds of rejoicing that the required number was reached. It will be some time before the year will be up for which the tavern was rented, but we can look forward to a good time then."

Mrs. W. E. Hitchcock,
Tellippallai, Ceylon.

NOTES ABOUT THE FIELD

THE LIGHTING PLANT AT FENCHOW HOSPITAL
The engine uses gas from hard coal

THE BASEMENT WARD IN THE WOMEN'S HOSPITAL, FENCHOW, APRIL, 1923

At Fenchow, Shansi, China

The first step of moving into the newly finished Fenchow Hospital was to get into the basement—one floor only, yet what a convenience after the old tangle of Chinese courtyards! The moving was done on the coldest day of the year with a temperature at zero. But there was no wind, and the snow was thawing in the bright sun. Some patients were able to walk. Some came in rickshaws, others in Chinese carts drawn by the ever-ready mule, others came on stretchers, but all happily and without discomfort.

A MONGOL AMBULANCE COMING IN TO SHANSI TO THE FENCHOW HOSPITAL

A Christian Union in Turkey

The Christians formerly inside Turkey are now grouped around the boundaries of Asia Minor, outside. They are in the Caucasus, Southern Russia, Constantinople, Greece, and North Syria.

Of these groups, the groups from which influence upon the Turkish Moslem situation is probable are those in Constantinople and in North Syria. The latter is predominantly Turkish speaking, and has a relatively very large proportion of evangelical rather than orthodox Christians. These have shown a high degree of persistence, vitality, and initiative. They have sixteen churches now in operation in French mandated territory. These are particularly the people of the Cilicia Evangelical Union, the constituency of Central Turkey College.

In a very definite way they find in this college a center for their spiritual as well as for their educational interests. There seems to be among them a growing commitment to Moslem evangelization. Think it over!

WORLD BRIEFS

SPENT ON FOREIGN MISSIONS

"The Price of 1½ Dreadnoughts" . .

The Robert College School of Engineering (Constantinople) has been recognized as an institution of university grade by the Greek government.

Mrs. H. P. Davison has provided six scholarships to enable Englishmen from Oxford and Cambridge to spend a year at Yale, Harvard, or Princeton.

Susquehanna University has conferred the honorary degree of Doctor of Human Laws upon W. C. Pearce, Associate General Secretary of the World's Sunday School Association.

A Sunday School Union has recently been reorganized in India. Headquarters will remain at Jubbulpore. The new General Secretary for India is to be Rev. A. G. Atkins, now in America, but formerly a member of the "Regions Beyond" Mission in India.

Constantinople Woman's College is making a special effort to raise scholarships for teachers coming to the college for intensive training. The college has heretofore offered special courses for teachers, but on account of the increased demand throughout Turkey for instructors, additional normal courses are soon to be added.

The new Bulgaria has often been spoken of as the creation of American influence. Such culture and democratic ideas as have prevailed there have flown largely from Robert College, the American missionary establishment on the Bosporus; from the American school for boys at Samokov, and from the American college for women at Constantinople. The country now has universal suffrage.

At the Girls' College in Constantinople this past year 135 received help from the Student Aid Fund. The nationalities represented were: Albanian, 5; Arab, 4; Armenian, 34; Bulgarian, 5; Circassian, 3; Georgian, 2; Greek, 17; Hebrew, 3; Polish, 1; Russian, 26; Serbian, 4; Syrian, 1; Turkish, 30.

Stambolisky, the late Prime Minister of Bulgaria, at the time when the Cabinet had granted our American Board Mission a piece of land, timber, and compulsory service to help in getting a school building in readiness, interrupted the rather rhetorical description of the school and plans for it by pronouncing only three words—"Like Robert College." Stambolisky is dead, but the ideal he bore in mind will influence many Bulgarian citizens as the nation grows in strength and courage.

Forty thousand manuscript volumes, written by hand on parchment, some dating to 640 A. D., are being unpacked in the library of the New York Jewish Theological Library. The collection, given the library by Dr. A. S. W. Rosenbach. was gathered from all over the civilized world by Elkan Nathan Adler, and its manuscripts are on all manner of subjects, from medieval pharmacopœia to lists of persons executed during the Spanish Inquisition.

The Canadian School of Missions, in Toronto, organized a couple of years ago, is now supported by seven Mission Boards representing four communions—the Anglican, Congregational, Methodist, and Presbyterian. Seventy-four missionaries and forty-nine candidates are registered in the school, of whom ninety-seven are living or studying in Toronto. The syllabus of the Six Weeks' Session for Missionaries, held this summer, covered practical courses in medicine, hygiene, and social work; lectures by famous mission secretaries; and seminar courses in religions of mission fields: Hinduism by Rev. W. A. Wilson, of India; Buddhism by Rev. C. P. Holmes; and Chinese Religions by Rev. John Griffith, of Honan, China.

With the close of the recent college year, Mrs. Mary Bliss Dale withdrew from the position as Superintendent of Hospitals, connected with American hospitals in Beirut. She had been in the position for eighteen years, and in addition to the supervisory work has built up, almost single-handed, a school of nursing which now has forty students. In recognition of her work Mrs. Dale's friends are raising a fund of $30,000 for the erection of a new building for the "Mary Bliss Dale School of Nursing." This new structure will make it possible to admit thirty more students.

In the literary history of Japan there has never been a time as the present when juvenile literature was in such vogue. More than a dozen children's magazines are published monthly, and if you count those books of tales and children's songs, the number will be far beyond expectations.

Strange to say, the favorite books of the children are: Grimms' Tales, Andersen's Tales, Cuore or the Blue Beard. The children of the day are in contact with Western sentiment and thought earlier than were the children of Japan a generation ago. Whether they will be enslaved to the influence of Western literature or whether they will build a new national literature on the foundation of Western sentiment and thought is a question of great importance to Japanese education.

Governor Yen, of Shansi, "the model governor," as he is called, is coöperating earnestly with the Taiyuanfu Branch of the Anti-Opium Association. Local Branches have been formed in ninety-eight of the 105 *hsien* (walled cities) of the Province. The university students were employed, during their vacations, lecturing, giving theatrical performances, and distributing literature instructing the people on the evils of opium and narcotics. A number of centers for curing the opium habit have been established in Shansi, where over 51,000 persons were treated during the past two years. The governor and his officials are now considering the advisability of imposing capital punishment on opium smugglers. The name of the General Secretary of the International Anti-Opium Association in Peking is W. H. Graham Aspland.

Beirut University is likely to be crowded next year. A recent letter states that an old turbaned sheik from the frontier at Afghanistan brought his two boys to be enrolled in the preparatory department. He had heard of the university when he was in Bagdad, on a pilgrimage. Next day the son of an Arab prince from Damascus was registered. Another letter, about that time, came to the university officials, applying for registration from a young Arab living near the Persian Gulf; and then came a letter from Aligarh, India, inquiring as to ways and means for transferring students from the Moslem University in that city who wished to go on with their studies in the American Institution.

MISSIONARY PERSONALIA

Dr. Philippe de Vargas, professor of Church History of Peking University, has just returned to his field. He is one of the most recent additions to the American Board force in that center, the Board assuming his support as a part of the quota pledged by the Board to the University. Dr. de Vargas' father is an evangelical pastor, with whom the Board coöperates in Barcelona, Spain. His mother was of Swiss descent. He himself is a Swiss citizen. Mrs. de Vargas' maiden name was Martin.

Miss Vera Lorbeer (B.), from Guadalajara, is now in this country. She is studying Spanish this summer and planning to enter one of the Los Angeles hospitals in the autumn for the regular course in nursing.

Friends of Mrs. Lester H. Beals, Wai, will be glad to know that she is recovering from her severe illness. Encouraging news comes from Wai of the progress of all the work, educational, medical, evangelistic. A touching gift of $28.04 has been received by the W. B. M. from the Indian Christians in Wai, sent "for relief work in Athens." Even the little children in the Abbott Home—children to whom ten cents would seem a fortune—had a share in the gift. A Hindu widow connected with one of the girls' schools added her mite—almost a tenth of her slender monthly income.

Dr. Luella Miner (I.) has been loaned to the Shantung Christian University, Tsinanfu, Shantung, for a year as Dean of Women and teacher of religious education in the School of Theology. Her first official activity was in connection with the summer school held jointly by Shantung and Peking Universities. "This is the first time," she says, "that a summer school doing college grade work has been held in our universities north of the Yangtse, and the large attendance, though the notices were sent out late, shows that there is a great demand for such opportunities. There is a large staff of teachers from the two universities and a fine choice of studies is offered, both for preachers, teachers, and undergraduates. I have only one class, which is a discussion group on religious subjects, though I lecture to them too. I am trying to bring the thinking of the group a little more up to date on the one hand, and spiritualize it at the same time. There are two men in the class who were my pupils when I taught in the Men's College, one thirty-three years ago, the other about twenty-five, and there are some men who have just graduated from college and seminary, and some women teachers and Y. W. C. A. secretaries who have only had a high school education, so we get a variety of viewpoints. I wish I had more books on the psychology of adolescence, especially from a religious standpoint."

Miss Agnes Fenenga (formerly of the W. B. M. I. but now under the Presbyterian Board) writes hopefully from Mardin, where she is at present the only missionary, with one temporary associate. The two high and boarding schools are carrying on, with ten Christian teachers and two Moslems; the grade schools and Bible-women are also carrying on, and friendly relations are being established with official families.

The Zulu Mission had delightful sessions at their annual meeting in July. Though Mrs. Edwards has passed her ninety-fourth birthday, she was keenly interested in hearing about each session. She did not feel able to go over to the assembly room, but every one went to her room to see her. The closing service of fellowship was held in her room, Mrs. Edwards herself leading in prayer.

Miss Agnes King Inglis, who taught for one year in the Bombay High School, and Miss Eleanor Foster (B.), who was prevented by ill health from completing her term of service at Ahmednagar, Marathi Mission, have undertaken an educational venture at Stamford, Conn. They have arranged a home for the convenience and enjoyment of little children. The group is limited to twelve children, boys and girls between three and thirteen being accepted at "Windward," their attractive country house.

Miss Mary E. Andrews (B.), of Tunghsien, now in the fifty-fifth year of her devoted service for China, writes with gratitude of the opportunities she has had in teaching the Bible to Chinese, and in helping them to prepare for their life work as pastors, preachers, Bible-women, and social workers. Miss Andrews was enjoying her summer holidays and the mountain air of Kalgan, on the Mongolian border. At the special request of the students, Miss Andrews gave the address to the graduates of a girls' school at their commencement exercises.

Miss Phebe Beard (B.), Foochow, besides giving half her time to language study, has been teaching

Photo in Mahableshwar

CELEBRATING THE SIXTIETH ANNIVERSARY OF
MRS. H. P. BRUCE'S JOINING THE MARATHI MISSION
See *Herald* of August, 1923, page 357

piano and singing at the High School, and the freshman Bible class in Chinese. An English class and a singing class in the eighth grade and two classes in the church school furnish contacts with other groups. Occasional chapel talks at the Wen Shan School, and temperance talks to girls' clubs, outside the school, afford opportunities for applied Chinese. Miss Beard has also found time to translate anthems and choruses into Chinese and to train them both in English and Chinese. One group rendered the "Hallelujah Chorus" and did it well.

Miss Annie H. Bradshaw (B.), of Sendai, Japan, is convalescing after an operation at Clifton Springs. In spite of physical weakness, Miss Bradshaw carries on an amazing volume of correspondence with her Japanese friends, sending also magazines and clippings to various ones whose interests are on her heart.

Miss Mary B. Dunning (B.), Mexico, is now at home on furlough. On her way home she had the pleasure of spending a few days in a station where she had formerly worked, and was delighted to see how the work had grown.

MISS ANNA MILLARD
AND AN INDIAN FRIEND
Bombay

Miss Millard's school for the blind was founded in 1900. It has now fifty-one pupils. Both Marathi and English Braille are used and all sorts of handiwork taught.

Miss H. Juliette Gilson (B.), formerly of the Rhodesia Mission, has recently had a surgical operation, and is now convalescing in Pepperell, Mass. Her interest in missions and her love for Africa, where she spent eighteen years of loving service as a missionary of the Woman's Board of Missions, is as strong as ever. While still in the hospital, the second day after she was allowed to walk about, Miss Gilson gave an informal talk on Africa. She intended it only for the children in the hospital, but the audience soon included several nurses, the superintendent, and finally the doctor.

Miss Evelyn F. Clarke (B.), principal of the Inanda Seminary, Zulu Mission, one of the oldest boarding schools of the W. B. M., is in this country on furlough. Miss Clarke plans to study at Teachers' College, New York, taking courses along lines especially emphasized at Inanda. There are nearly 120 girls at Inanda, coming from a wide area. Many of them work their way through school, since their parents are unable to pay the modest fees required. Zulu girls trained at Inanda make splendid leaders.

THE CHRONICLE

Deaths

July —. In Phillipston, Mass., Mrs. Frank E. Rand, at one time missionary in Ponape, Micronesia. Mr. and Mrs. Rand joined the mission in 1874 and were released in 1894.

In Melur, India, Rev. Frank Van Allen, M.D., a member of the Madura Mission since 1888 and the head of the Albert Victor Memorial Hospital in Madura until 1923.

Births

August 1. At Kodaikanal, India, to Mr. and Mrs. Edgar M. Flint, of the Madura Mission, a son, Edward Maurice, Jr.

August 9. In Chicago, Ill., to Rev. and Mrs. Arthur F. Christopherson, of Natal, South Africa, a son, Howard Rau.

August 21. In Beirut, Syria, to Rev. and Mrs. Paul E. Nilson, of Tarsus, Central Turkey, a daughter, Ruth Constance.

Arrivals on the Field

July —. In Manepay, Ceylon, Dr. and Mrs. William J. Jameson, joining the Ceylon Mission.

July 4. In Inuvil, Ceylon, Isabella H. Curr, M.D., rejoining the mission after furlough in Scotland.

August 9. In Guadalajara, Mexico, Mr. and Mrs. Robert V. Edwards, to teach in the Colegio Internacional.

August 18. In Guadalajara, Mexico, Miss Rebecca Burdorf, joining the mission.

Arrivals in this Country

July 18. In Vancouver, Miss Annie L. Kentfield, of Diongloh; and Miss Eunice T. Thomas, of Foochow. Both of the Foochow Mission.

July 18. In Vancouver, Mr. and Mrs. Charles H. Riggs, of Shaowu, China, on furlough.

July 25. In New York, Miss Mary B. Dunning, of Mexico Mission.

August 1. In New York, Mr. Paul F. Bobb, of Tarsus, Central Turkey.

August 10. In New York, Rev. and Mrs. John P. Dysart, of Gogoyo, East Africa.

August 18. In New York, Miss Stella N. Loughridge, of Talas, Turkey.

August 28. In New York, Rev. and Mrs. Obed S. Johnson, of Canton, South China.

September 1. In San Francisco, Miss Alice P. Adams, of Okayama, Japan.

September 2. In Boston, Miss Evelyn F. Clarke, of Inanda, South Africa.

September 10. In New York, Mr. Robert W. Fairbank, of Vadala, India.

PRAYER TIME—AT THE GREAT MOSQUE IN DELHI, INDIA

THE PORTFOLIO

THE MOST IMPORTANT RELATIONSHIP

China has weighed Confucius and found him wanting. The tragedy of Hinduism is its failure in the hour of India's greatest need. The redemption of India, said Sir Narayan Chandavakar, is not with Hinduism. To save Africa from the dominance of Islam is the most urgent task of world-discipleship. "Of all the forces degrading the world," said Mr. Winston Churchill, after visiting East Africa, "there is no force so utterly degrading as the Mohammedan religion." "So many casks and only one missionary," was the moan of Mary Slessor as she watched the unloading of beer and spirits from the vessel which carried her to Africa. The man who most impressed the conference of the Christian youth of the world which met at Peking last April was an African, and the son of an African slave. It was not Professor King's culture but his knowledge of Jesus which moved the heart of the World's Student Christian Federation. The relationship which China, India, and Africa take to Christ is a matter of immense importance to the human race. That relationship will be decided in the next ten years.

"The Laymen's Bulletin," April, 1923.

AMERICAN WORK IN EGYPT

As Evelyn and Moneera are examples of what the American Mission is doing in Egypt, it is interesting to note briefly a few outlines of this monument to the power of religion and response to the Christ call, "Go ye unto all the world and preach the Gospel to every creature."

The Madrasset el-Imrican (American School) is established in 175 villages from the college at Assuit, with 700 students, and the Pressley Institute, with 400 girls, to the pioneer work in mud-brick villages. This enterprise, under the United Presbyterian Churches of America, began nearly seven decades ago. Hundreds of lives and millions of dollars have been invested in it. The care of the body, mind, and soul have been carried on together; American medical care is available in two well-appointed Ameri-

can hospitals at Tanta, which is the third city of Egypt, between Cairo and Alexandria, and at Assuit, which is the center of Middle Egypt.

The greeting here quoted from a booklet, "America in Egypt," gives an idea of the genial spirit in which this work is conducted:—

TO THOSE AMERICANS who take pride in the overseas accomplishments of their fellow-countrymen, and

TO THE TRAVELERS, of whatever nation, who wish to escape for a time from the ordinary paths, and

TO ALL who wish to see what Americans are doing in Egypt—whether conducting a college with 700 students or acting as evangelists in mud-brick villages:

JUST FOLKS—NO HALOS

The 172 Americans—ministers, doctors, nurses, and teachers, and the wives of missionaries—are just folks, like those at home. Some have been here for sixty days and some for sixty years. The missionaries live here seven years at a time, then have a year in America. Their work familiarizes them with Real Egypt, which lies just around the corner, so they become members of city councils, counselors in important civic and ecclesiastical tours, preside over a college or drink cinnamon tea in the poorest home in a village with equal facility. There isn't a halo in any of the mission's equipment.

The aim of the mission is to train, educate, and Christianize—not Westernize—this most hospitable and interesting people.

An extract from "A Woman Tenderfoot in Egypt," by Grace Thompson Seton.

LEADERSHIP THE REQUISITE FOR MISSIONARY SUCCESS

Increasingly with the development of the mission fields does this complex enterprise call for qualities of leadership. This may be paternal with children and youth; and even among the low castes of India, missionaries are mother, father—"Ma," "Bap"—to their adult charges. The same relationship is common among African negroes, though in the Subcontinent that stage has passed among leaders, as it has in Uganda, Natal, and Basutoland. Compared with that relatively easy task, when, like the Babes in the Wood, a man "must be father, mother, both, and uncle all in one," is the critical undertaking of guiding advanced peoples who have reached an acute age of self-consciousness. Paternalism must here yield to brotherliness, though it may need to be elder brother and sister, with all that seniority carries with it in the Orient. In the case of the most advanced leaders, it may be impossible to go before the ranks, with them as subordinate officers. Some have advised the missionaries to march behind indigenous leaders. Others find that walking side by side expresses the true idea of missionary leadership in such a case.

By Prof. Harlan P. Beach.

"GRANT ME A CAMEL'S LIFE"

"I want to be an angel," was once the lyric cry.
Then let such go be angels. Heaven speed them! But not I!
I want to be a camel and with the camels stand,
With no career, no destiny, no strategic work at hand.

The angels must on missions go, and haste at mercy's beck,
And social service is their forte and flying round like heck;
But camels feel no mighty urge, nor duty's pushing palm;
They never do committee work, nor rush to prayer and psalm.

I want to be a camel, and like a camel grace
With majesty and dignity my individual pace;
Oblivious to schedules and to programs I would be
And wholly deaf to crises and to opportunity;

As to raiment, imperturbable; serene in winter's fur
And calm in spring when off it drops as it moth-eaten were;
Impervious to climate, be it Peking dust or mud;
Ye gods! Grant me a camel's life and time to chew my cud!

Mrs. Burgess, of Peking.

THE BOOKSHELF

Henry Martyn: Confessor of the Faith. By Constance Padwick. New York: George H. Doran Co. Pp. 304. Price, $1.50.

"There is nothing new in this book," so modestly says the author, Miss Constance Padwick. But for those of us who have been wont to think of Henry Martyn as an austere man, an ascetic—albeit a scholar—a man removed from us moderns in time, in taste, in experience—for us there is much that is new. This newness lies in the manner of presentation—which is distinctly modern—rather than in the collection of fresh facts about Henry Martyn; in the thoughts the book suggests more than in the story it tells. Miss Padwick—herself a worker in the world of Islam, to which Henry Martyn gave his talented young life—is a master workman. To her clear understanding of the eighteenth century, which "was dying hard" in Martyn's day, she adds a warm human sympathy, as well as a discriminating judgment in the use of material. Her style has a charm enhanced by restraint as well as by vigor. Between the covers of the book we meet not only a historic character, but a living person.

We get to know the child with the plain little face whose father held before him a career of scholarship. We follow his brilliant career at Cambridge through years of relentless tasks enriched with enduring friendships. We feel his impetuous nature—"never for half measures"—responding to the call of Christ. In fulfillment of a promise to a sister he began reading the Bible, but started in with Acts "as the most amusing." He discovered in the Book not a doctrine but a Person, and took the first stumbling steps "in the way of prayer wherein his spirit was to know such hard-won and exquisite delights." The overwhelming earnestness of his soul, molded by the Great Companion, led him to adventure for God in India and in Persia: this in the face of contempt from the scholarly world, of bodily frailty, and of the pain of separation from his "dearest Lydia," whose courage was not equal to his own.

In India, as chaplain of the East India Company, Martyn found ample scope for his "expanding circle of action." Everywhere—though not a hero of the multitude—his presence was a touchstone. An eminent English official whose guest he was wrote, "His good sense and great learning will delight you, whilst his constant cheerfulness will add to the hilarity of your party."

With his gift for languages, Martyn's enduring work proved to be his Hindustani and Persian translations of the New Testament. Feeling that his Persian translation needed polishing, he went on to Shiraz. Worn with arduous toil, the frail body never again saw his well-loved Cornish soil. All Martyn's critical skill and scholarly achievement went into his translations, which he left as a legacy of great price.

It was a great life, greatly lived, and Miss Padwick has told the story with sensitive skill. We admire the brilliant scholar and marvel at the disciplined will, with serenity unruffled by untoward circumstances. We find stimulus in the zest with which he worked, and love the eager spirit who not only believed in Jesus Christ, but was under passionate urgency to make him known. The volume has been called "almost sensationally successful." It sets a high standard of missionary biography. Besides reinterpreting for us a life of heroic mold, it restates with ringing clearness the abiding joy of service in the Master's Name.

Alexander Duff. By William Paton. New York: George H. Doran Company. Price, $1.50 net.

The second volume in the *Modern Series of Missionary Biographies,* published by the Student Christian Movement of Great Britain. The author is Acting Secretary of the India National Missionary Council. As he says in his Preface, "Some apology is needed for the appearance of a new sketch of the life of Duff, especially as the writer cannot lay claim to any special sources of information which were not available when the earlier biographies were written"; yet to the author's credit must it be said that he has grouped old material in a new and forceful way. Duff, the pioneer in education as a method of missionary service, is made to live over again. A study of this life amply repays the reader.

"By Christian education Duff meant something very clear and definite, and the power of his personality is in nothing more distinctly shown than in the clearness with which he grasped his ideal, and in the constancy with which he followed, defended, and expounded it. . . . By Christian education Duff did not mean solely education in religious ideas, narrowly conceived. . . . To him all truth was one, and Christianity had everything to gain and nothing to lose by the teaching of truth in any realm whatever. On the other hand, he did not regard Christian education an ordinary, secular, higher education, with the addition of a period of Biblical instruction each day or each week. To him Christianity—the revelation of God, man, and the world contained in the life, death, the teaching and personality of Jesus Christ—was the center of all truth, the explanation of the scattered fragments of the world's learning, the key to all mysteries, the consummation of all knowledge."

Dramatized Missionary Stories. By Mary M. Russell. New York: George H. Doran Company. Pp. 124. Price, $1.00 net.

This seems to be an age of dramatization. Children and young people are not the only ones who love to be in a play. The educational and even inspirational value of missionary dramatics has long been recognized and appreciated. It is to this mind and craving that the book under review appeals. These short missionary plays (adapted for the young particularly) center around some of the great foreign and home missionaries of the Anglo-Saxon race.

The author (of the Boston University staff) has had years of experience in this method of missionary education. She makes a good selection of representative scenes at home and abroad. The book stimulates the spirit of world-wide service.

Lives of Great Missionaries. By Jeanne M. Serrell. New York: Fleming H. Revell Company. Price, $1.25 net.

One more book written for children on Carey, Judson, Paton, Livingstone, and Taylor—with Coillard and Mary Slessor added. We wish that missionaries of the Near East, not to speak of Japan, could have been included. Yet the men and stories selected should continue to do a great and stirring service.

Between the Lines in Asia Minor. By Mary Caroline Holmes. New York: Fleming H. Revell Company. Price, $1.50.

The author was in Urfa (Oorfa) during the sixty-three days' siege in 1920, and was granted a *Croix de Guerre* by the French for three years of heroic service in that city. The scenes depicted and names mentioned are familiar to American Board friends. Oorfa, Aleppo, Miss Shattuck, Dr. George Washburn, and others—these conjure up stirring memories. The conditions of the day, however, as revealed in the book, tend to deepen our sense of loss.

Stories from Foreign Lands. By Cora Banks Pierce and Hazel Northrop. New York: Fleming H. Revell Company. Price, $1.25 net.

A sheaf of stories for children about children in China, Japan, Egypt, India, Turkey, Persia, Armenia, Syria, Africa, and the Philippines. It is one of those books the practical value of which is not known until its stories are actually tested out in a family or Sunday school.

The Life of John Tengo Jabavu. By D. D. T. Jabavu. Lovedale Institution Press, Lovedale, South Africa. Price, 3s. net.

It is always refreshing and encouraging in this business of making over human society, with its great economic, religious, and racial problems, to discover a man of Africa who has become "a new man in Christ." Africa is the laboratory of Christianity. A successful test there proves the transforming power of the Gospel. Read, then, this account of the editor of *Imvo Zabantsundo,* "the great celebrity of his generation, who through sheer industry, rising from most obscure origin to the pinnacles of fame, raised the Bantu race a stage upward by virtue of his political and educational achievement."

Beasts, Men, and Gods. By Ferdinand Ossendowski. New York: E. P. Dutton & Company. Price, $3.00, postage extra. Pp. 325, with index.

This is not a book that can be lightly skimmed over. It is an extraordinarily interesting account of travel and adventure. It has those literary and dramatic qualities in which Polish writers abound. One cannot read the book without getting, not only a vivid picture of the land south of Lake Baikal, in Siberia, Mongolia, and Thibet, but also an understanding of the men who live there and of the struggle that took place there when the Bolsheviki subdued the land.

Dr. Ossendowski, of the French Academy, is a Polish officer who held a position under the old Russian Government. After the *dêbacle,* he fled eastward and southward through Siberia and Mongolia, finally escaping through Manchuria.

METHODS AND PROGRAMS

PROGRAM FOR ADULTS

By Daisy Colman (I.)

There is a wealth of material and many "Helps" on this year's study of Japan. Those of you who have the planning of programs will find plenty of assistance.

"How to Use," a book of suggestions to use with "The Woman and the Leaven in Japan" and "Creative Forces," published by the Central Committee, 15 cents, together with a "Guide," published by the Methodist Board, 15 cents, and "The Breadline," published by the Baptist Board, 25 cents, will all be used in preparing these programs which will be presented from month to month.

"The study of Japan this year offers to all leaders a tremendous opportunity and summons. Even among the Christian people of our country there is a feeling of antagonism or superiority to the Japanese. To interpret Japan to the Christian people of America is the aim of our study this year, that there may be established a bond of true Christian friendship and fellowship between the two countries. We need to know that the small group of Christian Japanese are making a tremendous fight against militarism, materialism, and other evils, and they need our help and moral backing in order to win. Together we can solve some of the great world problems facing the two countries. Japan has become a world power. 'Japan is the rudder of Asia.' How will she guide?"

PROGRAM I. NEW JAPAN

"Now and Then"

POSTER SUGGESTION: Mount the picture of a Japanese girl on a poster, and paste on the poster, as if she were holding it, a mirror made from a piece of silver paper or tin-foil.

HYMN: "God Is Working His Purpose Out."

INTRODUCTION: The Author and Aim of the book (in Prologue).

I. *Japan in the World Yesterday and Today*
(Use map and show size and strategic location.) References: "Creative Forces," Chapter I. "Japan on the Upward Trail," Chapter I.

II. *Japan a "Hand-Embroidered" Country*
(Use pictures and curios to show the beauty of Japan.) References: Set of six pictures (see advertisement in back of this magazine). *National Geographic, September, 1922.*

III. *Dialogue between Japanese Mother and Daughter*
The mother should be dressed in Japanese costume, seated on the floor, and represent the conservative view of old Japan. She should emphasize the advantages of the old ways of doing things, homes, dress, food, position of woman. The daughter should represent a girl just back from college (New Japan), and while very respectful to her mother, should show the changes which are coming to the women of Japan. (Dialogue can be worked out from pages 17–29.)

IV. *Japan and the United States as Broadcasting Stations*
Discussion: What kinds of message do the "Yellow Journals" send to each country? Do the Christian people send friendly thoughts to Japan? Do you? What can the Christian women of the two countries do to cement a lasting friendship?

V. *Ephesians 4: 1–7*

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

JUNIOR BOOK—THE HONORABLE JAPANESE FAN

By Mary Lamberton (I.)

There is so much good suggestive material for story telling and dramatization in the Junior book this year and so many excellent supplementary helps that before spring we should have many, many boys and girls who are "Honorable Japanese Fans."

Send for the attractive dodger, "Neighbors," which advertises the Graded Sunday School material for 1923. This gives a fine list of new helps for the study of Japan.

Be sure to get the lovely little play, "Alice Through the Postal Card" (15c.), for your children to give.

The picture sheets, "The Boys and Girls of Japan," and "The People of Japan" (25c. each), are very useful for poster and notebook work as well as for mounting on cards to be used in connection with stories. Each picture has an interesting descriptive item printed below it. Under the picture of three dear little girls with their baby brothers is the Japanese version of our nursery rhyme,

Rock-a-bye baby,
On sister's back;
When the sash breaks,
Baby's head will go "whack."

Among the back numbers of "Here and There Stories" are a number of Japanese stories. Miss De Forest's story of "A Head of Hair" (5c.) is especially good for telling and dramatizing.

No country can be so easily and beautifully represented on the sand table as Japan. One teacher writes: "A cherry orchard background was made by pasting small, pink petals on bare twigs. Mount Fujiyama was drawn on the blackboard back of the table. A tea room was constructed from strips of pasteboard and tiny lanterns hung from its roof. A brown paper bridge cut Japanese style bridged the lake (glass over blue paper), upon which sailed a large-sailed Japanese boat. White swans swam in the paper reeds near the shore. Small, low tables and jinrikishas were made of paper. The grown people were made of clothespins and the children of twigs, covered with tissue paper and dressed in hand-decorated kimonos. The faces were painted and the women's hair was tied in a bunch on top with thread and painted black. Some of the women carried parasols and some used fans. The ones who knelt in front of the tea table were made of half clothespins. Small lanterns were hung in the streets and green paper was used for grass."

In sand-table work the initiative should come from the children. On pages 31 and 32 in "The Honorable Japanese Fan" there are many suggestions.

The Japanese motto, *"Ai wo motte, tagaini tsukai yo,"* which means, "With love serve one another," would be fine for any Mission Band to take for the year.

All books should be tied in a *furoshiki* or square piece of cloth when brought to the meeting.

The Japanese style of greeting should be used, bowing low, whenever another member is greeted.

One of the girls might dress as a visitor from Japan and teach the other children how to sing "Jesus Loves Me" in Japanese, for the meeting when the first chapter is presented.

Wa ga shu Yesu,
Wa ga shu Yesu,
Wa ga shu Yesu,
Ware wo aisu.

The story of Neesima should be told by one of the boy members, if possible, and may be made more interesting with the use of blackboard sketches or pictures.

A group of girls might dramatize the story of "The Basket that Opened a Door."

THE HOME BASE

The American Board

THE SONG OF VICTORY

There will be no addition to the debt for the year 1923!! The combined interest and sacrifice of nearly 4,000 friends have brought an amazing victory. The gifts from churches for this year have increased nearly $68,000, while the gifts from individuals have scored an advance of $59,000. Two months of thrilling struggle come to an end with a feeling of rejoicing in all our hearts. Seldom is such a deep joy given to those engaged in Christian service. It is easy to understand the unbounded enthusiasm of the Psalmist as he saw and praised the works of God.

In 1921, the Board recorded the largest number of givers ever known in July and August; a total of 3,444. In the same period of 1923 gifts have been received from about 3,900—an increase of well over 11 per cent.

We are confident that while the gifts from churches have made a considerable increase, it is the gifts from individuals that have poured in their encouragement and made this victory possible. The actual gain can be figured from the reports, but the increase in combined receipts from churches and individuals in July and August has already passed beyond 57 per cent over last year, making this a notable year in the Board's history.

The outstanding note of many of the letters is the regret that the work on the fields should be endangered by retrenchment. They read the stories of the gifts and sacrifices of the missionaries with earnest interest. It was felt that the churches at home should at least bear the cost of the work in dollars, if other greater costs were gladly borne by the missionaries.

The whole denomination will be grateful—grateful to the missionaries for the loyalty which has made this challenge to the churches possible; grateful for the rich gifts from the friends who have been blessed with a margin, for these gifts rolled up a mighty total; grateful for the thousands of small gifts from people who had to give with sacrifice. The attitude of the State Superintendents has been a great blessing and encouragement to the Officers of the Board and to the Prudential Committee. They have appreciated the close corner in which the Board found itself. A number of states offered to distribute a special appeal to the churches. Advantage was not taken of this offer, except to such churches as had sent no gift in the current year, for it was felt that the Board could not ask for a dollar which should perhaps be divided under the Apportionment Plan. It is believed this wide publicity and pressure created by the Board's needs will be a stimulus to giving by the churches this autumn, and not a handicap.

Who shall rejoice? All those who gave. All those who wanted to give. All those who made rich gifts, keeping the Board's work at the top of their list. The churches will rejoice; there is no nobler record in Congregational history than that of the foreign fields. All those who stood loyally by the missionaries, knowing them or approving their work. All those who represent our Congregational churches in the actual missionary service abroad—800 of them. Yes, and all those thousands who are members of our churches abroad, who shall be encouraged by this story of victory. These shall rejoice, and the spiritual hosts who serve the Kingdom of God in its advance among men.

A HISTORIC CHURCH IN A NEW RELATION

Williston Church, Portland, Maine, is known the world around. The birthplace of Christian Endeavor, its horizon has always been the outer rim of the earth. It is not surprising that it eagerly seized upon the opportunity of taking as its own representatives across the seas two Maine young people just about to sail for Shaowu, Rev. and Mrs. Harold E. LeMay.

To deepen this relationship, a Commissioning Service was held in the church Sunday morning, July 22. The church, through its pastor, Rev. Morris H. Turk, PH.D., did everything it could to enrich the occasion. First, little Miriam was baptized, and then Mr. and Mrs. LeMay were received into the membership of the church. The commissions were formally given, a mutual consecration and dedication of church and missionaries entered into, and a tender Communion Service brought the service to a climax.

A personal welcome to Shaowu was presented by the Rev. Robert W. McClure, home on his first furlough. Mr. White, of the Home Department, represented the Board and presented the commissions. A touch of state-wide significance was given by the presence and the message of Supt. Charles Harbutt.

On the following evening a delightful reception was given to Mr. and Mrs. LeMay. So begins a new era in the missionary interest of Williston Church.

Woman's Board of Missions

ANNUAL MEETING NEAR BOSTON

NOVEMBER 14–16. Mark these dates in your calendar—those of you who are interested in the Annual Meeting of the Woman's Board of Missions, to be held in the beautiful new Congregational Church in the beautiful town of Wellesley, Mass. It has been some years since the Board has had an annual meeting in the Greater Boston district, and it may not come again for several years, so those near at hand should make the most of the privilege of attendance on one or more days, and friends at a distance will have the advantage of being near the Boston headquarters. The Wellesley schools are uniting with the town in plans for entertainment. One afternoon session will be held in Wellesley College Chapel. On Wednesday evening, November 14, there will be a reception to delegates at Dana Hall. Thursday evening will be a popular session at the Wellesley Church and will afford an opportunity for the general public to hear the President, Mrs. Franklin Warner, tell of first-hand impressions of foreign missions while she is still under the inspiration of her visit to the Orient, and to hear also an Oriental leader, Rev. C. Y. Cheng, D.D., of Shanghai, a dominating figure in the Chinese Christian Church of today. Other speakers will be announced in the November issue. Regularly appointed delegates from a distance should communicate *before October 10* with the chairman of the Hospitality Committee, Miss C. Evelyn Robbins, 10 Cottage Street, Wellesley, Mass.

WOMAN'S MEETINGS AT NATIONAL COUNCIL

In connection with the meetings of the National Council at Springfield, October 16–23, there will be several interesting group meetings for women.

Tuesday morning, October 16, at nine o'clock, at Faith Congregational Church, the Woman's Home Missionary Federation will hold a meeting, to be followed by a joint gathering of the Federation and the Council of Woman's Boards at eleven o'clock. Following this will come a luncheon, with speeches by missionaries from the home and foreign fields.

There will be a public meeting of the Council of Woman's Foreign Boards on Thursday, October 18, at 10 A.M., where addresses will be given by missionaries and Oriental students, and where Mrs. Franklin Warner will speak of her recent visit to Japan and China.

NEW MISSIONARIES

Miss Rebecca Burdoff, of Fullerton, Cal., has been appointed for one year to the Instituto Colon, at Guadalajara, Mexico, to assist Miss Margarita Wright, who is in charge of the school. Miss Burdoff is a graduate of Pomona College, 1922, and has since been serving as librarian at Fullerton.

Miss Priscilla Holton, of Springfield, Mass., sailed August 23 for a three-year term of service in the Wenshan Girls' School, Foochow. She is a Mount Holyoke graduate, and her family is well known in Western Massachusetts in Christian work. She is a niece of Rev. Horace Holton, of Brockton, Mass.

Needs of the Woman's Board of Missions

WHAT THE FULL APPORTIONMENT WOULD DO

In connection with the financial statement of the Woman's Board of Missions, the hope is expressed that the receipts may this year reach the goal set at the last annual meeting. Suppose the goal *is* met—where will the Board then stand? We must recall that the goal was purposely kept low, as this Board had come nearer to its apportionment than many of the other national societies, and so it seemed best to put special effort into lifting the whole apportionment to higher levels. The budget was, therefore, kept to the lowest possible limits.

Successful as the Woman's Board of Missions might seem to be from the foregoing, it is, nevertheless, far from receiving its share of the $5,000,000 apportionment. Were that whole amount raised, it would increase the income of this Board by about 33⅓ per cent. For fear, if this year's goal is reached, any should feel too complacent and think there is no need for further effort, we want to remind the Board's friends of the "provisional budget" made last December. This was to show how the Woman's Board of Missions would spend its share of $5,000,000 were it all given. In referring to it in the February issue of the *Missionary Herald,* we said that the items the Committee felt should go into such a budget totaled $175,000, whereas only $127,000 increase over present receipts would come to the Board were the total apportionment raised. Since that time the $127,000 has been much cut because of a decrease in the percentage allotted to the Woman's Boards.

The following are some of the principal items in the "provisional budget" and indicate in a general way the manner in which the directors believe the increase would be used.

$21,000	For maintenance of present work on the Mission Field, medical, evangelistic, and educational, definite requests for which have been refused in 1923.
$10,000	For increase of native staff and better living wages for the same.
$24,000	For missionaries' salaries, outfit, and traveling expenses to field for twelve vacancies, and to supply four emergency needs. (The Missions are calling for thirty-five workers from the Woman's Board of Missions, all urgently needed.)
$15,000	For the development of a certain large school for girls where living conditions for pupils and teachers are well-nigh impossible, and which is only one of several of our large institutions sadly in need of new buildings and better equipment.
$4,000	For help for candidates and missionaries on furlough, in order that they may acquire better training. (Especially needed in the case of nurses and doctors.)
$3,000	For requests immediately pending for Union Institutions, in which our Board is asked to have its proportionate share.
$2,000	For the development of social centers where great opportunities for reaching women and girls are being neglected.

Every one of these items is pitifully small. As we were in the midst of writing these words, a letter came to our desk from India. The writer is doing a wonderful evangelistic work and sees limitless opportunities opening before her. She has been making her estimate of costs for 1924. She writes: "17½ per cent of that may be expected from the Boards, 20 per cent from government grants and fees, while Miss N—— and I must try by personal solicitation to raise the other 62½ per cent. I am willing to work all day and then sit up most of the night writing begging letters, as long as I can last." But we may well question whether it is the best use of her time. Nor is hers an isolated case. Our doctors have many a time exhausted precious strength going long distances to paying patients in order to earn money for the support of our hospitals. The discouraging feature is that even were all the amounts in the above tabulation granted it would not cover the costs and relieve our missionaries from responsibility for raising money. It would, however, greatly lighten the burden and would bring fresh cheer and inspiration to know that the home churches were more fully alive to the need and opportunity and were giving more nearly in accordance with their ability.

Woman's Board of Missions of the Interior

OUR LAST APPEAL

Our year closes October 15, 1923

Including receipts for the month of August, we are short of meeting our budget, $115,171.48.

Please note the accompanying table. *Is your state responsible for a part of this shortage?* And is your church responsible to your state treasurer? Or are you responsible to your church? Our Branch Treasurers cannot send to us what your church has not yet received from you.

Can you not send your pledge to your church treasurer with request that the apportionment for the W. B. M. I. be forwarded to reach the Board Treasury before October 15?

If your churches cannot meet your state apportionment, will all friends, who can and wish to do so, make a personal gift to show their faith and approval of the work of the W. B. M. I?

Of the fifty-four years' history of this Woman's Board for work for women the world over, let us make this the banner year for the future of men and women.

We must not go down to defeat.

PRAY, LOVE, and WORK.

WE WILL.

STATE APPORTIONMENT

Deficit to close of year, October 15, 1923

Alabama	$179.85
Arkansas	140.00
Colorado	1,753.83
Illinois	25,016.59
Indiana	1,363.73
Iowa	17,388.75
Kansas	6,253.80
Kentucky	304.11
Louisiana	327.07
Michigan	15,888.72
Minnesota	9,449.94
Mississippi	83.50
Missouri	1,652.39
Montana	655.09
Nebraska	7,702.79
North Dakota	2,554.09
Ohio	14,607.85
Oklahoma	1,062.56
South Dakota	130.77
Tennessee	122.20
Texas	382.22
Wisconsin	10,567.54
Wyoming	324.06

BRANCH MEETINGS THIS FALL

Alabama, Hanceville, November 3–6.
Iowa, executive session, Council Bluffs, immediately preceding W. B. M. I. meeting at Omaha.
Kansas, Wichita, November 6–8.
Kentucky, November 16–18, place to be announced later.
Nebraska, Columbus, October 9, 10, 11.
Michigan, Grand Rapids, November 6–8.
Ohio, Hough Avenue Church, Cleveland, November 6–8. *Jubilee Meeting.*
Tennessee, Chattanooga, November 12–14.

THE THANK-OFFERING SECRETARY'S LETTER

My dear Friends:

The first of October! Fifteen days before the books of the W. B. M. I. close in Chicago. Fifteen days more in which you and I have the opportunity to express with a gift, if we have not done so already, our gratitude to Him in whom we live and move and have our being, to Him who answers when we call, to Him who has given us life abundant, to Him who says, "Sanctify yourselves, for tomorrow I will do wonders among you."

A gift—a gift! What is it and how given? Did you read in *The Congregationalist* of August 9, page 181, a letter written by Paul Reynolds, of Fenchow, China, telling of the death of two beautiful children in that interior province of Shansi?—children who died of a virulent disease because the rules of sanitation and hygiene are so unknown to the Chinese people. Two beautiful lives gone out in their first years, lives which might have become strong, useful women—sacrificed to ignorance, and that, ignorance not only of physical law, but in many places of moral and spiritual, as well.

How will it ever be overcome? As a friend of mine said, "Oh, the helplessness of God, who waits and waits for your gift and mine!" The physical death of two little ones is sacrifice enough. The moral and spiritual death of millions of women and children is far worse.

Your gift—what will it be by October 15? Last year our combined Thank-offering was $24,000. Is yours doubled this year? Will the total be $50,000? Before the end of the month we shall know, and at Omaha, October 30–November 1, I hope we may all meet to give praise and gratitude to Him, because He has spoken to us, we have sanctified ourselves, and together we may see the wonders which He does.

At the meeting in Omaha I hope to have charts showing (1) the number of Thank-offering boxes taken in your state; (2) the amount of the Thank-offering in each state. I trust that in every state of our Woman's Board of Missions of the Interior there will be a large increase over last year in both of these things.

The Thank-offering idea is growing. I find it everywhere I go. Let us come together at Omaha with prayer in our hearts and upon our lips, that it may be the best and biggest gathering we have had so far. And shall we not plan in advance for even greater victories in the year to come?

Yours for Victory,

LYDIA LORD DAVIS

GRACE H. STOWE

STELLA N. LOUGHRIDGE

MARY E. STOWE

Notice to Those Attending Annual Meeting

Write at once to the *Chairman of the Hospitality Committee*, Mrs. George H. Payne, 5505 Farnam Street, Omaha, Neb. She will arrange for your entertainment.

Railroad rates. As in previous years, a special round trip rate of a fare and a half will be granted by the railroads, provided 250 certificates are presented. Get a certificate (not a receipt) from the ticket agent when you purchase your ticket to Omaha; then on reaching Omaha give it to the person (at the church) who will be appointed for that purpose. If 250 are turned in, they will be signed by a representative of the railroad and returned to you, and you can then purchase your return ticket at the reduced rate.

A letter is being sent to each auxiliary explaining this and other matters in detail.

Looking Toward Omaha

The beautiful new building of the First Central Church, Omaha, Neb., will be headquarters for the fifty-fourth annual meeting of the W. B. M. I., October 30 to November 1. So far as we know, this is the first time that the Board has met in Omaha, and it promises to be a notable occasion. Iowa Branch plans to make this take the place of its annual meeting, and will have a record-breaking delegation. It is hoped that every state will be well represented.

Strong programs of unusual interest are planned. On Wednesday evening, the speaker will be Dr. James L. Barton, Foreign Secretary of the American Board, that man of vision and statesmanship who was one of the American "observers" at Lausanne.

Every year we have the privilege of becoming acquainted with our missionaries-on-furlough, and of hearing messages which forever after ensure our vivid, first-hand interest in their work. This year we expect the following missionary speakers:

Mrs. Marion M. Webster, Dondi, *Africa.*

Miss Susan W. Orvis and Miss Stella N. Loughridge, Talas, *Turkey.*

Miss Anne B. Kelley, Bridgman Academy, Peking, *China.*

Mrs. Anna Lane Wilson, Yenching College, Peking, *China.*

MRS. MARION M. WEBSTER

VERA M. HOLMES

Miss Vera M. Holmes, Fenchow, *China.*

Miss Gladys Williams, Taiku, *China.*

Miss Mary E. Stowe and Miss Grace H. Stowe, Kobe College, *Japan.*

Miss Edith E. Husted, Kobe College, *Japan.*

It is hoped that Miss E. Loleta Wood, Bombay, *India,* Miss Sophie Meebold, Samokov, *Bulgaria,* and several other missionaries will also speak.

We have two globe-trotting Branch officers: Mrs. J. F. Hardin, formerly president and now Thankoffering secretary of Iowa Branch, who has just been around the world visiting most of our mission stations; and Mrs. W. F. Brunner, president of Ohio Branch, who has spent six months in China and Japan. Both will be eyes for us in showing us our work abroad as we all long to see it.

The devotional hours will be mounts of vision of our share in God's purpose.

The practical side of the meeting will not be neglected. On Tuesday, as usual, will be held the all-day business session of Board and Branch officers, which is an increasingly important feature of the annual gathering. On both Wednesday and Thursday, practical talks on methods will be given by experts. On Friday morning, the special group conferences which proved so valuable last year will be repeated.

Do you sometimes wonder what missionary work is really accomplishing and whether it is worth while?

Are you working alone and finding it hard to get your missionary enthusiasm across to others?

Are you puzzled about questions of policy and the relations of our Board—*your* Board—with other phases of the Kingdom's work?

Come to the Annual Meeting, get help in your problems, renew your inspiration by contact with others like-minded, and go home with vision clear and steady for the year's work.

GREAT DAYS IN TUNGHSIEN, CHINA

"Now let me tell you what Jefferson Academy has been doing this year. And first of the latest 'big event,' the opening of Warner Hall. We had our celebration the first three days of June. The building was not quite completed, but far enough along so that, with vines and plants, it was very attractive. It is a beautiful, substantial structure, and so planned that every room will be used all the time. The central part is a large auditorium, with a stage and gallery around three sides. This is arranged so that it may be used as a gymnasium; and is large enough for indoor basket ball. Two wings adjoin the auditorium. The east wing contains offices for physical directors, a boy scout room, etc., while baths and locker rooms are in the basement. The west wing is the Y. M. C. A. building, with a large game room in the basement, a reading room on the first floor, and a religious meetings room on the second.

"The main feature of our opening celebration was the presence of Mr. and Mrs. Franklin Warner, of New York, who, with Dr. and Mrs. L. C. Warner, are the donors of the building. The three days were divided to accommodate different groups of people. Friday was Tunghsien's day; and at the first meeting the house was crowded with representative official, educational, and business leaders. Mr. Chou, a noted novelist, and Mr. Chiang, a leading educator of Peking, were the speakers. After this meeting we went to the athletic field, where the students gave an exhibition of the various athletic sports of the year. In the evening there was an entertainment for the students of the lower schools of the city, with real 'movies' run by artificial light manufactured for the occasion.

"On Saturday, Alumni Day, old students came back in good numbers and were very happy in their congratulations. They had a formal meeting, with addresses by Dr. Galt, Mrs. Sheffield, and representatives of the alumni. Then came a baseball game between Tsing Hua College and our boys, followed by an alumni dinner. The evening saw another entertainment, to a crowded house, with athletic stunts, dumb-bell drill, glee club songs, an English and a Chinese play, and a speech to Mr. and Mrs. Warner by a representative of the school.

"The formal service of dedication was held Sunday afternoon. Dr. Wilder spoke of 'the donors'; and Prof. W. A. McCall, of Columbia, gave a short but delightful address. The chief addresses were given by Mr. and Mrs. Warner. Dr. Timothy T. Lew, Dean of Peking Theological Seminary, offered the prayer of dedication, which was followed by the hymn, 'Oh Master, let me walk with Thee.' Representatives from the Board of Education, the American Legation, Peking schools, the alumni, and General Feng Yü Hsiang brought greetings. That evening the Christian Endeavor Society held its first service in its new room, and the Y. M. C. A. officers gave an informal reception to Mr. and Mrs. Warner."

Harry S. Martin, Principal.

TREASURY STATEMENTS

THE FINANCIAL STATEMENT FOR AUGUST, 1923

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fd.	Totals
1922	$42,763.09	$68,921.39	$1,231.07	$59,557.60	$20,600.00	$5,095.88	$198,169.03
1923	75,354.75	116,741.00	935.23	20,357.34	5,100.00	3,948.22	222,436.54
Gain . . .	**$32,591.66**	**$47,819.61**					**$24,267.51**
Loss			$295.84	$39,200.26	$15,500.00	$1,147.66	

For Twelve Months to August 31

1922	$522,428.01	$125,109.31	$17.535.15	$260,364.98	$46,479.65	$30,772.14	$1,002,689.24
1923	590,389.42	184,036.09	18,511.27	198,861.62	27,225.00	33,623.74	1,052,647.14
Gain . . .	**$67,961.41**	**$58,926.78**	**$976.12**			**$2,851.60**	**$49,957.90**
Loss				$61,503.36	$19,254.65		

RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS

For Twelve Months to August 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Misc.	Totals
1922	$549,760.72	$217,469.08	$89,758.06	$856,987.86
1923	506,512.50	219,241.15	86,453.24	812,206.89
Gain		**$1,772.07**		
Loss	$43,248.22		$3,304.82	$44,780.97

VICTORY

It is a joy to write the words. It will be a deep satisfaction to read this message throughout the churches. What seemed absolutely impossible has been achieved.

Threatened deficit July 1,	$120,000
Threatened deficit July 20, (When the *News Bulletin* was issued)	$94,000
Threatened deficit September 6, (When the advertisement in *The Congregationalist* was written)	$50,000
Threatened deficit September 10,	$15,000
Actual deficit	$63.47

It is needless to say that this insignificant sum was immediately subscribed, so that we go up to Springfield with a clean slate on the current year.

Here are the facts which have made this wonderful statement possible:—

Total receipts from Churches and Individuals in July and August,

1921	$261,708
1922	169,102
1923	265,904

This means that the gifts in these two months of heroic effort made an increase over 1922 of $96,800, or 57 per cent. This year's income equalled the great total rolled up in 1921 and passed beyond it by $4,200. Here is cause for confidence, for deep conviction of the loyalty and earnestness of the thousands of friends in the churches, and for belief in the God Who answers prayer. Prayer groups in scores of mission stations have asked in faith that a renewal of high purpose should take hold upon the churches at home. Hundreds of pastors and friends have joined in this chorus of intercession.

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

THE FINANCIAL STATEMENT OF THE W. B. M.

Financial Year closes October 18, 1923

Receipts Available for Regular Work, August 1–31, 1923

	From Branches & C. on M.	From Other Sources	For Buildings	From Legacies & Reserve Legacy Fund	Inc. from Investments & Deposits	Totals
1922	$7,314.81	$65.00	$167.00	$506.88	$438.41	$8,492.10
1923	6,204.97	185.04	151.71	277.91	557.76	7,377.39
Gain		$120.04			$119.35	
Loss	$1,109.84		$15.29	$228.97		$1,114.71

October 18, 1922 — August 31, 1923

1922	$193,148.54	$12,081.70	$7,196.99	$13,745.59	$9,543.84	$235,716.66
1923	198,894.16	11,673.21	15,604.07	11,504.72	10,581.49	248,257.65
Gain	$5,745.62		$8,407.08		$1,037.65	$12,540.99
Loss		$408.49		$2,240.87		

With the closing of the books so near we regret to see the row of losses in the month's comparison above. We will not, however, believe that that loss is going to increase in geometric ratio, as it did during the last three months of 1922. Relying rather on the knowledge of the imperative need and on the loyal efforts of Branch workers and friends, we look forward hopefully to October 18th, in the expectation that the increase of $17,500, which is the 1923 goal, will be fully covered.

THE FINANCIAL STATEMENT OF THE W. B. M. I.

Financial Year closes October 15, 1923

Receipts Available for Regular Work, August 1–31, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. and C. E.	From S. S. and Children	Income from Funds	Totals
1922	$10,993.33	$2,364.85	$901.95	$730.65	$24.93	$15,015.71
1923	7,123.84	1,145.96	908.89	354.18	37.48	9,570.35
Gain			$6.94		$12.55	
Loss	$3,869.49	$1,218.89		$376.47		$5,445.36

October 18, 1922 — August 31, 1923

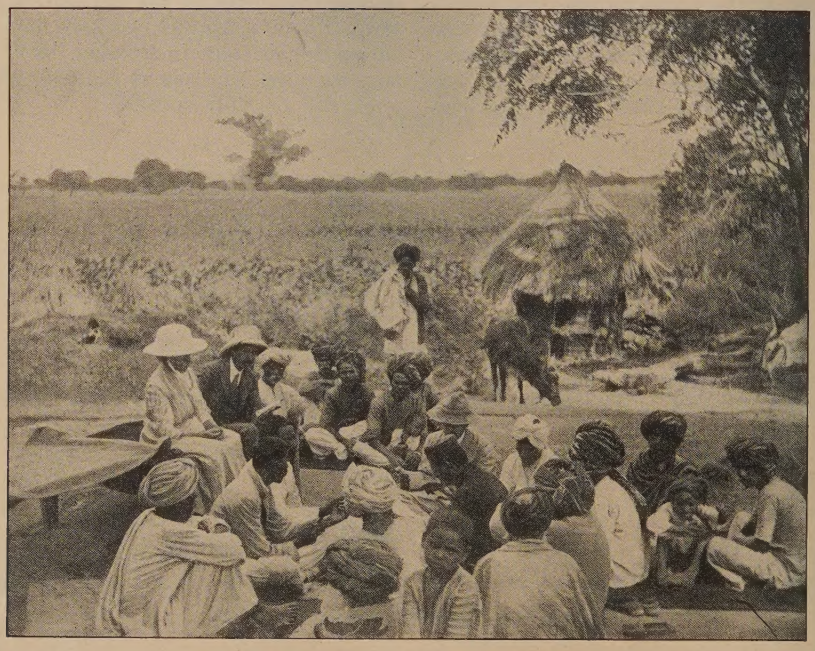
1922	$96,229.34	$15,388.57	$6,089.68	$8,408.59	[1]$7,622.36	$133,738.54
1923	106,302.41	14,711.85	5,769.46	8,524.39	[2]10,862.47	146,170.58
Gain	$10,073.07			$115.80	$3,240.11	$12,432.04
Loss		$676.72	$320.22			

[1] $3,964.66 Extra Income from Temporary Fund by Trustees.
[2] $4,395.78 Extra Income from Temporary Fund by Trustees.

FINANCIAL STATEMENT OF THE W. B. M. P.

Receipts for Quarter June 1 to September 1, 1923

Branches	*Regular Appropriations*	*Jubilee Fund*
Arizona	$60.00	$195.00
Northern California	1,309.27	6,694.27
Southern California	3,266.50	11,288.70
Idaho	118.00	71.25
Oregon	212.00	1,785.40
Utah	47.40	649.00
Washington	870.00	2,993.37
	$5,883.17	$23,676.99
Corresponding quarter, 1922	$8,432.59	$7,205.35
Loss	$2,549.42	Gain $16,471.64



AN OUTDOOR GOSPEL SERVICE IN INDIA

THAT SEPTEMBER NUMBER

The September edition of the *Missionary Herald* has been exhausted. We printed four thousand more than usual. Now we wish we had doubled the figure.

We have been surprised at the number of congratulatory letters received; surprised, because we did not consider that number of equal value with August, July, and other issues. Evidently, however, a number of leading men and women in the denomination have thought differently, and at the risk of being considered unduly boastful we must quote from some of these.

A banker of national reputation refers to the September number as "the finest piece of missionary literature" he has seen. A college administrator sends in his congratulations. A Doctor of Divinity in the vicinity of Boston refers to the issue as "the best of the year;" while a D.D. in Texas calls it "simply great," and adds: "It is so attractive and educational, as well as spiritual, that I am asking you to send fifty copies at once." A prominent Christian leader in Maine considers the number "beautiful, fascinating, inspiring, compelling." The head of a large advertising house in New York refers to the September *Herald* as "the cleanest sheet" he sees today in missionary literature; while a prominent member of a large publishing house calls it "a real magazine."

The words come from men of marked leadership. We might quote from many more Christian workers who do not confine themselves to the September issue. One minister in Iowa refers to the *Herald* as "a great magazine, a mighty force for good wherever it goes," and says that he turns to it almost daily as "a source of information and inspiration." A church deacon, who runs a periodical stand in New England, uses the word "humdinger," which we understand is to be taken in a complimentary sense.

This from men. The women are even more appreciative and much more practical. For example, one writes from California, "I am happy to recommend it and happier still to secure subscriptions to it." Another

from Iowa: "I feel gratified to know that there are at least fourteen copies of the *Missionary Herald* in homes where there were no religious periodicals before." From a Connecticut woman comes the encouraging word, "I am enclosing two dollars to be used as seems best."

Such letters bring their sobering burden as well as their encouragement. What shall we do about it? We must earnestly, though humbly, suggest that

IF the September issue is to be duplicated next year —

IF the *Missionary Herald* is to continue, as one successful Ohio business man puts it, "A fine expression of the very best in our foreign mission boards," and to reach the goal we have set for it —

IF it is to help the churches realize the conquering spirit of their great foreign work —

IF the *Missionary Herald* is to continue to bring information and inspiration to families, churches, and communities, and to help in leading America out into a larger international life for Christ and for humanity —

THEN it will be necessary for all who now subscribe to renew their subscriptions and for each to win new subscribers.

The year's experimentation has proved the possibilities of a foreign missionary magazine of this nature. Let us go on to larger things!

SUBSCRIPTION BLANK FOR THE *MISSIONARY HERALD*

To the *MISSIONARY HERALD*, 14 Beacon Street, Boston, Mass.

The undersigned subscribes for twelve numbers of the *Missionary Herald*, to date from the expiration of his present subscription. Enclosed please find one dollar ($1.00) in payment of the same.

Name.....

Address .....

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